QUAKERISM No Popery.

OR,

A Particular Answere to *that Part* of JOHN MENZEIS, *Professor* of *Divinity* in *ABERDEEN*, (*as he is called*) his Book, Intituled **Roma Mendax**; *Wherein* the People called QUAKERS are concerned, whom *he* doth accuse as holding many **Popish Doctrins**, and as if QUAKERISM, (so *he* Nick-names our *Religion*,) were but **Popery disguised.**

In which *Treatise* his alleadged grounds for *this his Assertion*, are *impartialy* and *fairly examined* and *confuted*: And also *his Accusation* of POPERY against us, *justly retorted* upon *Himself*, and *his Brethren*.

Rom. 2. 1, 3. *Therefore Thou art inexcusable O Man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thy self; for thou that judgest, dost the same things*, &c.

By GEORGE KEITH.

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The Epistle to the Reader.

Freindly Reader,

AMong the *many Calumnies* wherewith *those* that have *opposed this appearance of Truth*, have endeavoured to aspuss *it*, and render *it Odious* to the *Peoples* that *Imputation* of *Popery* hath been as frequent and constant as *any other*, almost alwayes in the *mouthes* and *hands* of *such* as have *spoken* and *writ* against us. So that I hardly remember I ever saw a *book*, amongst *those many* have been written by our *Opposers*; *which* had not *some* reflexions *of this kind* in *it*. This might perhaps have *some weight* with easie and simple *people*, who understand not how frequent it is for *persons of different perswasions*, even among *those* called *Christians*, to use such sinistrous means to weaken *one another*; a crime so much the more to be regrated, that it is contrary to that *truth*, which *all* lay claim to: it is not unknown to *those* that are acquainted with the *history* of the *Protestant-reformation*; how it was a *common practise* among *those* that opposed *Luther* * and the *Protestants*, to compare him and them to *Mahomet*, and the *Turks*; because that as the *Turks* opposed the *Pope*, so did the *Protestants*. And yet it is for *this same reason* our *Adversaries* brand us with *Popery*, which can no more conclude us *Papists*, then the *former* did the *Protestants Turks*. But after the *Protestants* became divided among *themselves*, and that the *suspicion* of *Popery* was a ground to render *them odious* to *their respective people*, they have *all* of *them* branded *each other* with *this crime*, and com-

* *as in* Pope Adrian *his* Ambassadors *speech to the* Princes of Germany Sleid. lib. 4. Ibid. *in the* Emperours *letters to the* Princes *from* Spain *also* book 13 *in* Cardinall Farnesius Nephew *and* Legat *for* Pope Paul *the* third, *his speech to the* Emperour Charles *the* fifth.

pared *each other* with *Papists*. As first the *Lutherans* have and doe [illegible] *Calvinists* with *Papists* and *Jesuits*, as [illegible] by *their* writings may be seen in *Daneus Ofiandrismo*. *Epistle* to the *last part* of his *Ecclesiastick History*, where *he* classes the *Iesuits* and *Calvinists* as *equall enemies* to the *Church*. Yea and because *all* the *Calvinists* were not so rigid in the matter of *Iustification* as excluding *all* good *works* from being necessary *thereunto*, the *Lutherans* have often branded *them* with *Popery*. So that *Melancthon* a *Lutheran Divine* upon this account wrote a book which he called CALVINO-PAPISMUS. On the *other hand* the *Calvinists* have often accused the *Lutherans* of *Popery*, for *their* keeping up of *Images* and many *other Ceremonies*. How much the *Calvinian Presbyters* doe brand the *Prelatick party* with *Popery*, few in this *nation* are ignorant of, but especially *those* that are of age to remember that PULPIT PROVERB, *which* for the frequencie of its *use*, might have past for a piece of the BRITISH BYTERTAM DIRECTORY: to wit, that expression which *they* used both in *their Prayers* and *Invectives* against the *Bishops*, terming *them* and *their followers*, the POPISH PRELATICK MALIGNANT PARTY. And indeed in *those dayes*, *Popery* and *Prelacy* were still classed together, as being TWINS of ONE MOTHER, and *both* LIMBS of ANTICHRIST. And I suppose *such* as frequent the *Conventicles* can bear witness that *this dialect* is not yet out of use among the *Presbyterian preachers*. On the *other part* the *Episcopalians* doe not scruple often to compare *Popery* with *Presbytery*; and doe look that the *Pope* and the *Presbyter* are *very near of kin* in *their presences* over the *Magistrat*, and those who are in *authority*, in *their method* of handling *them*, where they can compass *it*: So that *Bishop Spotswood* in his *Church History lib 7. pag.* 457. sayes "that at the conference at "*Hampton court*, *Doctor Buckridge Bishop* of *Rochester* preach"ing upon *Rom* 13. 1. *Let every soul be subject* &c. did *soundly* and *learnedly* handle the *matter* to the satisfaction of *all* "only it grieved the *Scots Ministers* to hear the *Pope* and *Pres*"*bytery* so often equalled in *their opposition* to *Sovereign* "*Princes*. Yea *many Episcopalians* doe not scruple to affirm that the COVENANT *which* passeth for the SACRED

OATH of GOD in the *presbyterian accounts* was a IESUITISH INVENTION made and contrived *abroad* among *papists* to creat *troubles* and *distractions at home* and to *defame the protestant Churches*. But to proceed, the *Sectarian Congregations* of *Independency* and *Anabaptism* hade no sooner *stept aside* from *their presbyterian Bretheren*, and begun to set up for *Themselves*; but the *presbyters* begin to deterr *their proselyts* from *them* with the *old imputation* of *popery*, alleadging that *such seperations* was a draught of *popish policy* to defame the *glorious fabrick* of *Presbytry*. Such as have read the *gangren* or *history* of *Independency* writt by a *Bealous presbyter* will find *enough* of *this sort* of *stuff*. For the *gifted* (but *Unordained*) *preaching Bretheren* among *Independents* and *Anabaptists* were alleadged *many* of *them* to be *Iesuits*, and *Moncks* metamorphosed into the *shapes* and *appearance of Souldiers* and *Tradse-men* to doe mischeif the more securely. In *one* of the *first books* printed against the *people* caled *QUAKERS* by a *presbyterian preist* near *Bristol*, *he* affirmeth "*that* "*the Pope* sendeth forth his *Emissaries* to preach in *England* "not only under the *shape of QUAKERS*; but also of *In*"*dependents* and *Anabaptists*. But the *Independents* have not been *farr behind* with the *presbyters* in *this matter*, and therefore have very often compared *Presbytry* and *Papacy*. *Peter Sterry* a *noted man* among *them* preached a *Sermon* before the *chiefest in authority at that day*; *which Sermon* being *Printed*, *he* intitules it *Englands deliverance* from *Northern Presbytry*, Compared with *its deliverance* from *Roman Papacy*. In *which Sermon*, *He* often classes *together* the *Pope* and the *Presbyter* and proves *them One* in *several particulars*. And *Iohn Owen a man* though *pretty sparing* towards *his Presbyterian Brethren*, doth nevertheless not spare to affirme in *his answere to Doctor Cawdrey*, "That since *their Mi*"*nistry* is derived through *Rome*, it must needs be a *Romish Ministry*. How *much* the *Anabaptists* accuse the *Rest* of *Popery* for *their* retaining the SPRINKLING of INFANTS, and SET SINGING of PSALMES, is not unknown. Thus READER *thou* may see *this calumny* is not *New*; but *an* OLD THREED-BARE *Argument*, *wherewith each* of *these sects* have

been

been long beating one another, and therefore no wonder if they also throw it upon us, but with how little reason, this small Treatise will inform thee, where the Imputations of Popery cast upon us are fairely and modestly examined, and Iustly and rationally retorted upon the Accuser. Also that the subjects treated of, might not be too sterile and jejune, and so disgust thee; if they hade been only simply vindicated, from Popery and barely retorted: The Author hath for thy further satisfaction found freedom to open our sense and judgement breifly in the severall particulars here handled, manifesting not only the falsness of the Accusers calumnies, in evidencing that we differ widely from Papists in those particulars; but also shewing how Our Beleife of them is aggreable to the Scripturs, to the purest antiquity and to the judgment of many of the most famous primitive Protestants. So that the Author of this treatise hath well observed Iohn Menzeis his affinity and dependency upon Popery, in that he acknowledgeth his Mission and Ministry to be derived to him by Popish Succession, and so is by his own confession a BASTARD of that PAPAL-WHORE the Church of Rome, whom he termes Roma Mendax, and as it is usual for the off-spring to resemble its progenitor and according to our countrey proverb, Hard for to take out of the Flesh what is bred in the Bone. The Impartial Reader will observe by seriously Reading this Treatise that I. M. as by his own confession he deduces his Ministry from ROMA MENDAX i. e. LYING ROME; so also he inherits through her as a part of her goods, that property of LYING, so that it may be truely said MENDAX MENESIUS ROMÆ MENDACIS FILIOLUS. For one may know him to be a ROMISH-BROOD, he is so like Her in this faculty though he hade not been so ingenuous as to acknowledge it.

Be it also known unto the READER that we are necessitat to this Controverse being drawn thereunto through the implacable malice of Our Opposers; for I. M. in his contentions with the Iesuit, would needs concern us by often reflecting upon us who otherwayes were not medling in these matters. Also we have severall papers by us, vindicating us and our Testimony not only from Popery, but divers other calumnies unjustly laid

upon

upon us by the PREACHERS of ABERDEEN, *which we have forborn*, and yet doe *forbear* to *publish*. Because for *severall yeers* we have been *threatned* with a *full confutation* of *all* our *principles* from *GEORGE MELDRUM his Collegue*, as *he himselfe* and *some* of *his Brethren* have told us: yea we are *informed* that the *BISHOP* and *SYNOD* of ABERDEEN hath *particularly* recommended *that work* unto *him*. and now we are the *more confirmed* in *that expectation*, that *I. M.* in *his foresaid book page*, 88. *shuns* (as he saith) to refute the *Quaker whimsies*, because *he* hopeth that *ere long* it shall be *accurately done* by the *pen of a learned and judicious person* in *this place*, to wit ABERDEEN. Thou must needs judge READER, *this* is a *MIGHTY WORK* in the *mens own esteem*, that needs such PREAMBLS to goe before *it*; and though the waiting for *it* might have also in *reason* excused us from I. M. *his passing Flings*; yet we did judge it our *concern* for the *TRUTHS SAKE* to entertain *thee* in the *Interim*, (untill that *GREATER VOLUME* appear;) with *this small treatise*, which (if *seriously* and *impartially* considered,) will not a *little* contribute to let *thee* understand how much we are *abused*; *which* that *thou* may *rightly observe*, and by *observing* truely improve to *thy souls advantage* is the *earnest desire* of thy *well-wisher*. ROBERT BARCLAY.

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Quakerism no Popery.

SECTION I.

Containing the Introduction, and Occasion of this Treatise.

THe Occasion of this Treatise, is a late book of *John Menzies* (*Professor of Divinity in Aberdeen as he is called*) published, wherein, as in very many other places of his book, he doth accuse Us, classing Us with Papists and Iesuits, so particularly page 20. 21. 22. The Author of *Scolding no Scholarship*, blames *John Menzies* as not having candour for saying, that *Quakerism* is but Popery disguised, He answers, *But there is less candour in the accuser for I only said if it were otherwise learned and judicious men were mistaken. His frivolous Apologies are like to confirme these men in their opinion. For many of the Quakers notions are undoubtedly Popish doctrines.* To this I say, if He have no better argument that *Quakerism* is but Popery disguised, then the bare affirmation of learned and judicious men, His alleadgeance is weak, unless He thinks, or can prove, that His learned

learned and judicious men, are infallible, and cannot be mistaken, which I know he is so far from, that it is a great crime in his esteem for any men however so learned and judicious, to pretend to any such thing. Now whereas he alleadgeth as a ground of his former insinuation *that many of the Quakers notions are undoubtedly Popish doctrines*, in order to the more clear and distinct examination of this his assertion, let us consider what a *Popish doctrin* is. First, every doctrin affirmed in words by the Papists is not a Popish doctrin, otherwise, that there is one onely God, that Christ dyed for sinners, and rose again, and in a word, all the Articles of the *Apostolick-Creed* should be Popish doctrines, because in words affirmed by Papists. A popish doctrin then is **A Doctrin taught and believed commonly by Papists repugnant unto or contradicting the testimony of the Scriptures either expresly, or by just and necessary consequence of sound reason.** This definition of a Popish doctrine, is so fair and just, that as I suppose no Protestant will disown it, nay not *John Menzies* himself. Let us then proceed, laying down this definition of a Popish doctrine, for a rule whereby to examine, what

doctrines

doctrines are Popish, and what not: The instances brought by *Iohn Menzies* to show that many of the *Quakers* notions (so he calls our Principles) are undoubtedly Popish doctrines, are these following.

First, *That the Scriptures are not the principall and compleat Rule of Faith.*

Secondly, *That a sinless perfection is attainable in time.*

Thirdly, *That Men are justified by a righteousness wrought within them.*

Fourthly, *That good works are meritorious.*

Fifthly, *That Apocryphall books are of equall dignity with other Scriptures.*

Sixthly, *That the efficacy of Grace depends on mans Free-will.*

Seventhly, *That reall Saints may totally Apostatize.*

Eightly, *That indwelling Concupiscence, is not our own sin, untill we consent to the lusts thereof.*

Before I descend to a particular examination of these eight instances, I premise this generall consideration, *viz.* That if we should acknowledge that these eight instances, as worded and laid down by *Iohn Menzies*, were held by all Papists, and *Quakers* so called,

which yet is false (as afterwards I intend God-willing to make appear) yet that the consequence doth not follow, that they are Popish doctrines, unless he had also proved, that they are repugnant unto the Scriptures testimony, according unto the definition of a Popish doctrin formerly laid down. Now this *Iohn Menzies* hath not so much as attempted in this place, as against the *Quakers*, and some of them he hath not in all his book as I suppose, so much as undertaken even against the Papists. However most of what he saith against them, as touching any of these particulars, do not so militate against us, because we differ very materially from them, in the very things alleadged. Another generall consideration I shall propose, and that grounded upon an expres affirmation of *Iohn Menzies* himself positively laid down by him *pag.* 162. *The same sentiment (saith he) held upon different accounts may be hereticall in the one, and not in the other.* Very well, if then I doe show, that in those alleadged instances, or any others he can alleadge, wherein we seem to agree with Papists, they and we hold them upon different accounts, it doth manifestly follow, from *Iohn Menzies* his own mouth, that

that those sentiments or doctrines may be hereticall and Popish in Papists, and not in us called *Quakers*. This advantage that I have against him, out of his own mouth, I intend to lay up, untill I come to the particulars, and then to make a suitable application of it.

SECT. II.

Concerning our alledged agreeing with Papists about the Scriptures, where also some things are opened concerning the rule of Faith, and immediat Revelation.

THe first Popish doctrine that *Iohn Menzies* chargeth us with, is, *That the Scriptures are not the principall and compleat rule of Faith.* This article hath two branches, 1. *That the Scriptrs are not the principall rule of Faith.* 2. *That they are not the compleat rule of Faith.* As to the first, that the Scriptrs are not the principall rule of Faith, I know not that any Papists say so, he ought to have given us his proofe out of their writtings, nor will it suffice that he bring the testimony of some privat Doctors among the Papists for a proofe, seeing *Iohn Menzies* denyeth, pag. 452. *That the testimony of some private Doctors among the Protestants*

Protestants is a sufficient proofe against any Protestant principle. I am sure of this, that I can bring some of great repute and authority among the Papists, who do maintain, that the Scripturs are the principall rule of Faith, touching these things revealed or declared particularly and expresly in them as witness *Bellarmin* oft cited by *Iohn Menzies* himself, *lib.* 1. *cap.* 2. *De verbo Dei*: who sayeth expresly, *That the Scripture is a most certain and sure rule*, withall affirming that he is certainly a mad man who leaving *The most certain testimony of the Scripture, betaketh himself unto the judgement of a spirit within him, that is oft fallacious and ever uncertain.* Now that which is a most certain, or the most certain rule of Faith, is the principall rule of Faith.

I find *Iohn Menzies* citing *Bellarmin* against the Papist, in his book *Roma Mendax*, pag. 116 Doth not (saith *Iohn Menzies*) *Bellarmin* lib. 1. cap. 1. *Charge Gaspar, Swenkfeldius, and the Libertines, as declyning the Scripturs, and only flying to the inward dictats of the Spirit?* By this it appeareth manifestly from *I. M.* own mouth, that *Bellarmin* is not guilty of declining the Scripturs to be the principall rule, or of setting up the dictats of the Spirit, seeing

He

He chargeth it as a hainous crime against *Swenkfeldius*. Now I appeall to all sober and impartiall Readers, whether *Iohn Menzies* and *Bellarmin* the Papist, and Iesuit, whom some call the Popish Champion be not more a kin to one another in this very particular, then the *Quakers* and the said *Bellarmin* are. Doth not I. M. say that the Scripturs are the principall rule of Faith, and *Bellarmin* saith, they are the most certain and sure rule, and consequently the principall? Again doth not I. M. blame them who preferre the inward dictats of the Spirit to the outward testimony of the Scripture? and the very same doth *Bellarmin* in the place already cited by I. Ms. own confession. Surely one egge is not liker another then the reproachfull speeches of both Papists, and *Iohn Menzies* with his brethren are, against the dictats of the blessed Spirit of GOD, in the hearts of believers, as being to be preferred, as the more excellent rule. Here then this first instance, as to the first branch is justly retorted upon I. M. himself. The Papists deny that the Spirit of GOD inwardly dictating or revealing the truth, is the principall rule of Faith to, and in every believer, and so doth I. M.

and

and his brethren, wherein they manifestly agree with Papists against Us the people called in derision *Quakers*. I. M. could not be ignorant, how easily this instance could be retorted upon Himself and these of His profession. I shall only at present say this to Him, as to this and other particulars that may be retorted upon Him and them. *Turpe est doctori, cum culpa redarguit ipsum.* It is a shame to the Doctor, when the same fault he blames in another is found in himself. Moreover if some or all Papists did hold that the Scripture is not the principall rule of Faith, as preferring thereunto the outward testimony of the Church of *Rome*; this doth no wise touch us, nor are we concerned with them therein, seeing we do no wise prefer the testimony of the Church of *Rome*, or of any other Church unto the Scripture, but do indeed prefer the Scripture as the best and greatest outward testimony in the world. If then Papists deny that the Scripture is the principall rule, on a different account from us, (they preferring the testimony of the Church thereunto, we preferring the Spirit of GOD sealing and confirming in our hearts the truth of what we outwardly read in the Scriptures.) according

to *I. M.* his own rule above mentioned, *that may be a Hereſie in them, and not in us.* But as I have already ſaid, I know not any Papiſts who ſay *That the Scripture is not the principall rule of Faith*, I know they ſay commonly *It is not the formall object of Faith*, but *I. M.* is not ignorant how they diſtinguiſh betwixt the *Rule of Faith*, and the *Formall object of Faith*, how truely they do ſo, we are not concerned. But that this aſſertion (*to wit*) that the Spirit witneſſing the truth in the hearts of Believers, is greater, then the outward teſtimony of the Prophets and Apoſtles, and conſequently the principall rule, is ſo farre from being repugnant unto the Scripture, that it is in expreſs terms, aſſerted in the Scripture, 1. *Iohn* 5. 8. 9. 10. *If we receive the witneſs of men, the witneſs of God is greater*, &c. *He that believeth on the Son of God hath the witneſs in himſelf* &c. And ſurely it is moſt agreeable to ſound reaſon, that what the Spirit of GOD witneſſeth or dictateth in the heart of a Beleever, hath more evidence and force to convince, then the outward teſtimony of the Scripture, ſeeing it is more immediat, for although the outward teſtimony of the Scripture may be called a teſtimony of the Spirit, yet it is not ſo immediat as what the Spirit ſpeaketh in the heart; nor ſecondly, hath it ſo powerfull an operation upon the Conſcience or Spirit of a man, as the inward teſtimony of the Spirit hath. I need go no further to prove this, then the experience of all thoſe who ever knew any inward touches, or working of the Spirit upon their hearts, ſuch will

declare, that what the Spirit speaketh home to their hearts, by his secret touches and motions, hath farr more abundant power to convince, then the outward testimony of the Scripture. Yea notwithstanding of the outward testimony, how many have been in great doubt, whether the things declared in Scripture are true, as *whether there be an eternall reward for the righteous, whether the Lord doth regard the righteous more then the wicked*, and such like truths. But when the Spirit hath spoke home those truths to their hearts, they could no more question them, they were so clear, as nothing could be more. Yea, was not the Psalmist greatly tempted in his minde with doubting, *If the Lord had a favour to the righteous, Psal. 73.*? What cleared him of this doubt, and raised up his minde over this temptation? Was it the outward testimony of the Scripture? (so much as was then vvrit of it) He had this before, and yet he vvas troubled, but vvhen he vvent into the Sanctuary, then he vvas cleared; not as if the outvvard Sanctuary or Temple had this vertue in it, but that the Lord appeared unto him vvhile he vvas there. And if there vvas any outvvard testimony given there, the Lord did second it, vvith the invvard testimony of his Spirit, and this vvas it that cleared him, as the vvords followving import, *verse 26. My flesh and my heart faileth, but GOD is the rock of my heart*, (So the margine according to the Hebrevv.) Here the rock of his heart vvas GOD, (to vvit.) *revealing himself and his truth in him*: and this vvas the rock and foundation

foundation of his Faith, therefore he concludeth in a moſt ſweet ſtrain, *It is good for me to draw near to GOD*, and then he addes, *I have put my truſt in the Lord God*, importing, that ſince he drew near to the Lord, or ſince the Lord drew near to him, (as the words may be as well tranſlated) he was enabled to believe, and not otherwiſe. Moreover the Sanctuary mentioned by him in the place above cited, may in a ſpirituall ſenſe well be underſtood to be that holy principle put by GOD into his heart, which is indeed the true ſanctuary ſignified by the outward, wherein GOD appeareth, and ſpeaketh unto men in their hearts. Therefore ſaid the Pſalmiſt, *I will hear what God the Lord will ſpeak in me*, *Pſal.* 85. 8. So the Septuagint as it were Paraphraſtically, and that this was the common priviledge of all the people of God in that day, ſee *Pſal.* 50. 7. *Hear O my people, and I will ſpeak, O Iſrael, and I will teſtifie in thee*, So the words according to the Hebrew; yea, and this is the very tenour of the new covenant, that all his people *ſhall be taught of God Himſelf*, (Αὐτοδίδακτοι) which import a reall diſtinct teaching of God over, beyond and above all outward teaching by the miniſtery of men: I ſay a real diſtinct teaching, which I prove thus,

If men may be outwardly taught by the Scriptures, and want this teaching of God here mentioned in the Promiſe, then the one is diſtinct from the other, But the firſt is true, therefore the ſecond.

The connexion of the firſt propoſition is mani-

feſt

fest from that maxime, *Quorum unum potest ab alio separari, illa realiter distinguntur*: when one thing can be separated from the other, these two are really distinct. The second proposition is clear from *I. M.* his own principles, *viz.* that they may be outwardly taught by the Scripture, and want the teaching promised in the new covenant, because such a teaching is onely given unto the elect by his principle, and I do confess the Elect are in a speciall way taught of God, beyond what others are: Now to proceed, If this teaching of God be a reall distinct teaching from all outward teaching by the Scripture, then I argue, It is the greater, and more excellent from *I. M.* his own principle. My Argument is this,

That which is given as a speciall distinguishing priviledge and mercy unto the people of God, is a greater and more excellent thing, then that which is given indifferently both unto them and others (to wit) the wicked: But this inward teaching of God is given as a speciall distinguishing priviledge, &c. Therefore it is a greater and more excellent thing.

Againe I prove it thus,

That which a man having it doth him most good, that is the greatest and most excellent thing, But this teaching of God by the Spirit promised in the new covenant, a man having it, doth him most good, Therefore, &c.

The second Propositon is clear, for to be taught of God inwardly by the secret operation of his Spirit, doth a man more good, then meerly to be taught by the outward testimony of the Scripture.

Now

Now if it be replyed, that the inward teaching of the Spirit is granted to be a more great and excellent thing, then the outward testimony of the Scripture, and yet it be denyed, that it is the greater and more excellent rule, As for example, *Gold is a more excellent thing then Iron, yet it is not so serviceable to be a Knife or Sword, as Iron is.* To this I answere, That the inward teaching, dictate, or word of the Spirit as it is a more excellent thing, then the outward testimony of the Scripture, so is it a more excellent Rule, because any aptitude or fitness that the outward testimony hath to be a rule, the inward hath it more. Yea, the inward was a rule before the outward was, and is a rule at this day, as *I. M.* must needs confess, unto those who are deaff, that belong to the number of the Elect, who can not make use of the outward. Again, why is the Scripture fit to be a Rule, but because it is of a divine originall, is divinely inspired, hath somewhat in it that cannot be expressed, that doth convince that it is of God, but all this aggreeth more immediatly to the inward teaching, dictate and word of the Spirit in the heart. For it is most absurd, to say, or think, that what God speaketh to us more mediately and remotely in the Scriptures, hath a greater self-evidence, then what he speaketh immediately and most nearly to us in our hearts, as who would say, what another hath reported unto me, that *I. M.* had said so or so, is more evident unto me, that he hath so said, then what he hath told me himself out of his own mouth: Yea, why

doth

doth *I. M.* alleadge that the Scripture hath a self evidencing authority in it, but because it is the word of God. Hence I thus argue.

Whatever is the word of God, hath a self-evidencing authority, But the inward dictats of the Spirit in the heart of Believers are the word of God, Therefore,

I prove the second Proposition.

That which God speaketh is the word of God, But the inward dictats of the Spirit is that which God speaketh, Therefore.

I see no way how *I. M.* can evade those arguments but by denying, that properly and really God doth speak in the hearts of Believers, and indeed this is conforme unto their usuall doctrine, that the illumination of the Spirit of God in the heart of Believers is not objective, but meerly subjective, and effective. The contrary whereof I have proved at large in my book of *IMMEDIAT REVELATION*, To which I refer the Reader: Onely at present I shall say this,

That if God doth not objectively illuminat and irradiat the souls of Believers, and doth not inwardly speak in their hearts by his Spirit, (and that this be their Faith) it is but a sort of deceiving the people, when at times they themselves use these words both in preaching and praying as holding forth the necessity of God his speaking inwardly to the heart by his Spirit, for if the effective operation of God, as it is denyed to be objective, may be called the speaking of God, then it may be as much said that God speaketh to a *Tree*, or a *Horse*, &c. when

he

he worketh in them as an efficient cause, by way of concurrence to help them in the operations proper to their natures, as he doth unto the hearts of Believers, at least when he acteth in them, (to wit in the unreasonable creatures) in a supernaturall way, as when he said to the earth, on the third day of the creation, let the earth bring forth grass, or when he spoke to the great fish, to vomit out *Ionah*. Certainly in both these there was a supernaturall influence, or operation of God, yet is it not absurde to say, that God speaketh no more intelligibly or perceptibly in an immediat way unto the souls of his own Children, his own sons and daughters, then he did to those unreasonable creatures: But if it be granted that this inward speaking or illumination of God, is in it self intelligible and perceptible unto the souls of Believers, then it must be granted that it is objective, for what is in it self perceptible is objective, and what is not objective is not in it self perceptible. This consideration hath formerly made me conclude, that those who deny inward objective illuminations of the Spirit, do also deny all spirituall sensations or senses properly so called. And this I do affirme, from as great clearness of understanding, as if I should conclude, from a mans denying that the outward Light is objective and perceptible in it self, that therefore there is no sense of seeing, and from a mans denying that an outward sound is objective and perceptible, that therefore there is no sense of hearing *&c*, or that meat and drink, as for example Bread, Flesh, Wine, Milk,

Milk, Honey, is not objective and perceptible, therefore there is no ſenſe of ſmelling, taſting and feeling. And if any ſhould reply, that the Scriptures are the only objects of thoſe ſpirituall ſenſations, ſuch a reply would ſufficiently declare, that they do not mean ſpirituall ſenſes and ſenſations properly ſo called, ſeeing the objects of the ſpiritual ſenſes, are the things whereof the Scriptures are but a declaration, as the objects of the naturall ſenſes are things. And even as it is moſt falſe to ſay, that when I read or hear a declaration or diſcourſe of meat and drinke, that I really taſte of the ſame; ſeeing the ſenſe of taſting is not at all anſwered by the diſcourſe, but by the things diſcourſed of, even ſo it were really as falſe to ſay, that when I hear or read a verball declaration of God, and divine and ſpirituall things, that I really taſte of them. For indeed thoſe ſpirituall and divine things are really as diſtinct from the words declaring of them, as meat and drink are diſtinct from the beſt of all words declaring of them. Now the Scripture ſayeth, *Taſte and ſee that God is good*. Here God himſelf is propoſed unto the ſoul, as the object of its ſpirituall ſenſation, and not the words. But to ſay, I can ſee and taſte of the goodneſs of God in the Scriptures, ſimply as being the onely and alone object of my ſeeing and taſting, is really as much to deride me, as who would diſcourſe to me for an houre or two, very effectually of the goodneſs of meat and drink, and then tell me, I have ſufficiently ſeen and taſted it, whereas I have in-

deed

deed neither ſeen nor taſted it, and all his diſcourſe doth not anſwere the ſight and taſte, nor yet the appetite, as their proper objects. Moreover when the *Scripture* declareth of God his ſpeaking and witneſſing in his children generally, and uſeth the ſame manner of ſpeach, as when He is ſaid to ſpeak *in the Prophets*, we ought to underſtand it, as properly in the one, as in the other, ſeeing according to that generall rule agreed upon by all *Expoſitors*, *We are to keep to the proper ſenſe of Scripture words, when there is no neceſſity to reſide from them*, as indeed there is none here, but rather on the contrary, there is a great neceſſity, that God do indeed ſpeak immediatly to the ſouls of his Children, elſe they cannot have true peace, *for it is He who ſpeaketh Peace unto his people, and to his Saints, and to them who are turned unto the heart*, (as diverſe of the Fathers did cite theſe words of the Pſalmiſt, *Pſalm* 85. 8.) and particularly *Bernard*, yea, and as the ſame *Bernard* and *Auguſtin* citeth *Iſaiah* 46. 8. (and as the *Hebrew* doth bear it,) *Even tranſgreſſours ſuch as are groſs Idolaters are bid return to the heart*, (to wit) *unto that inward law, and teaching of GOD therein*: Yea, *Auguſtin* ſayeth expreſly, *Nulla eſt anima, &c.* "There is "no Soul ſo perverſe, in whole conſcience God doth "not ſpeak, *lib. 2. de Serm. Domini in monte.* And indeed that moſt famous primitive *Proteſtants* did not only acknowledge *Inward ſupernaturall operations of the ſpirit of GOD in the hearts of Believers*, but did alſo hold, that there was an *Inward*

word ſpoke by the Spirit into their hearts, which was evident and ſufficient in it ſelf to beget Faith, and be a law and rule to Believers, I ſhall prove out of manifeſt Teſtimonies of *Luther*, *Zuinglius*, *OEcolampadius*, and *Melanchton*. Firſt as to *Luther in a Sermon of his on Pentecoſt*: "The ſecond "law (*ſayeth he*) that is not of the letter, but of "the Spirit, is ſpirituall, which is neither written "with pen nor inke, nor ſpoken with the mouth, "but as we ſee here in this occurrence. the *Holy-Ghoſt* deſcended from Heaven, and filled them "all, that they received *Firie-tongues* and preached "freely otherwiſe then formerly, which aſtoniſhed "all the people, there he cometh and overfloweth "the heart, and maketh a new man, which now "loveth GOD, and doth willingly what he willeth, "which is nothing elſe but the *Holy Ghoſt* himſelf, "or at leaſt, the worke which he worketh *in the "heart*, there he writteth *meer flammes of fire in the "heart*, and maketh it alive, that it breaketh forth "with *firie-tongues*, and *active hands*, and becom-"eth a new man, and ſenſibly feeleth that he hath "received a quite other underſtanding, minde and "ſenſe then before. So now all is living, under-"ſtanding, light, minde and heart, which burneth, "and taketh delight in all that pleaſeth GOD. *A-"gain*, Here thou ſeeſt clearly, that his office is not "to write books, nor make lawes, but freely putteth "an end unto them, and is ſuch a GOD that writs "*in the heart*, makes it to burn, and creats a new "minde &c. and this is the office of the *Holy Ghoſt* rightly

" rightly preached &c. Such a man is above all " law, for the *Holy Ghost* teacheth him better then " all books, ſo that he underſtands the *Scripture* bet- " ter then any man can tell him, therefore ſuch a " man needeth not the uſe of books any further but " to prove, that it is ſo written therein, as the *Holy* " *Ghoſt* teacheth him. Therefore GOD muſt tell " it thee *in thy heart*, and that is *Gods-Word*: other- " wiſe *Gods-Word* remains unſpoken. Note from theſe words, *Firſt*, That *Luther* did hold, that the *ſecond law*, (which is the rule of a *Chriſtian*) is not the *Scripture*, but what the *Holy Ghoſt* teach- eth and writeth *in he heart*. *Secondly*, That this *inward teaching of the Holy Ghoſt* is better then the *Scripture*. *Thirdly*, That the ſervice of the *Scrip- ture* is rather to prove to others what is written therein, then to be the foundation and principall rule of Faith. *Fourthly*, That the *Scripture* un- leſs it be ſpoken by GOD *in the heart* is not GODS-Word. I ſuppoſe *I. M.* will not finde greater *En- thuſiaſm* in any of the writtings of the People called *Quakers*. Again, *Luther* upon the *Magnificat*. " None can underſtand GOD, or the Word of God " aright, except he receive it immediatly from the " *Holy Ghoſt*. Again *Luther* on the 11 *Pſalm*. (but in our Engliſh, *Pſalm* 12. 6.) " *Eloquia* " *Domini caſta*: *The words of the LORD are pure*, " The Prophet *David* here, ſpeaks not of the *Scrip-* " *ture* but of the Word of GOD chiefly. And he " ſayeth further, " They are therefore *Eloquia* " *Domini*, that is GODS-Word, when the Lord

" ſpeaketh *in* Us, as he did *in the Apoſtles*, but not " when every one brings forth the *Scripture*, which " the *Devil* and wicked men may doe in whom God " ſpeaketh not, and therefore it is not Gods-Word. Here *Luther* is down right an *Enthuſiaſt*, as much as any *Quaker* can be. If it be objected that *Luther* wrote againſt the *Enthuſiaſts*: I anſwere, I know he did, but theſe were not true *Enthuſiaſts*, as the *Apoſtles* were, but ſuch as under a pretence of *Enthuſiaſm* both taught and practiſed evil things.

Secondly, *Zuinglius* ſpeaketh his mind exceeding clearly of the inward word, and that it is preferable to the outward word, ſo as the outward is to be judged of by the inward. *Ex commentario de verâ & falſâ religione, cap. de Eccleſia & verbo Dei.* " Thou doſt now underſtand (*ſayeth* " *he*) what is the *Church* which cannot err, [to wit] " She alone, which leaneth to the alone Word of " GOD nor that (which *Emſerus* thinketh we only " regard) which conſiſteth of letters or words, but " that which ſhineth in the mind. *Again*, " He " who heareth in the Church the *Scripture* of the " heavenly Word explained, judgeth that which he " heareth, but that which is heard, is not the Word " it ſelf whereby we believe, for if we were made " faithfull by that Word which is heard or read, all " ſhould ſurely be made faithfull. It is then mani- " feſt, that we are made faithfull by that Word, " which the heavenly Father preacheth in our " hearts, whereby alſo he enlightneth us, that we " may underſtand, and draweth us that we may fol-

low

" low who are indued with that word do judge the
" Word which ſoundeth in the preaching, and beat-
" eth the Ears, but in the mean time, the word of
" Faith, which ſitteth in the minds of the faithfull
" is judged by none, but by the ſame the outward
" word is judged, which GOD hath ordained to be
" brought forth, although faith be nor of the exter-
" nall [or *ontward*] Word. Thirdly, *Oecolampa-*
dius on *Ezek. cap.* 3. *Thou Son of man receive all the*
words that I ſpeak unto thee in thy heart, and hear
them in thy Ear. " This *Text* is againſt thoſe that
" would bind the courſe of the Word of GOD to
" externall things, but it is neceſſary, that the only
" Maſter be firſt heard, who is in Heaven that is in
" the ſecret opening the heart, and giving Ears to
" hear, and begetting or ſtirring up deſires in us to
" learn the truth. *Again*, " Faith is an inward
" thing, and a ſpirituall gift of GOD, therefore
" ſpringeth not from any outward things, as from
" the outward word or hearing, but from the inward
" word and inſpeaking of GOD it is produced.
Again [*ſayeth he*,] " We divide not in our mi-
" niſtry the inward from the outward Word of
" GOD, but we only diſtinguiſh them, that we
" may know, that the inward Word and Work of
" GOD in us muſt preceed, that the outward be
" not taken for the inward, nor the humane for the
" divine, and ſo a humane opinion be gotten in-
" ſtead of Faith, we deſire that both theſe words
" may goe together, and doe couple them in our
" miniſtry. *Again a little after*, " Thus it ap-

pears,

" pears, that the power of GOD is not bound to
" the Element, nor to our miniſtry, but the pure
" *Grace* of GOD is acknowledged, which is given
" either with the Word or before the Word, or
" after the Word as pleaſeth him. *Fourthly*,
Melancton in Annot. ſuper Iohan. 6. " So they
" who hear only the externall and bodily voice,
" hear a creature, and ſeeing GOD is a *Spirit*,
" He is neither ſeen, nor known, nor heard
" but in *Spirit*, therefore to hear the voice of
" GOD, to ſee and know GOD, is to hear the *Spi-*
" *rit*. *Again*, by the *Spirit* alone GOD is known,
" and his voice is perceived: it doth not juſtifie
" to have heard bodily (or after a bodily manner;)
" becauſe juſtification is to be regenerated by
" the *Spirit of GOD*. Again, the ſame *Melanctan*
Super epiſt. ad Rom. Per Lutherum editam. cap. 2.
on theſe words *the Letter, and the Spirit*. " For
" the Letter ſignifieth not the written ſenſe, or
" the hiſtory as *Origen* thought, but all works and
" all doctrines that live not in the heart, through
" the *Spirit* and *Grace* is letter. The *Law* is letter,
" the *Goſpell* is letter, the *Hiſtorie* is letter, the *Spi-*
" *rituall allegoricall Senſe* is letter, yea, *all that*
" which lives not in the heart, through the *Spirit*
" and *Grace* is letter. The *Spirit* is that by which
" the *Spirit* of *Grace* liveth in the heart, the *Spirit*
" is the true love of *God*, and of our neighbour which
" liveth in the heart, *which is the law written in the*
" *heart, by the finger of GOD, and not in the tables*
" *of ſtone*. The *Spirit* is the faith by which the *goſ-*

pell

"pell is truely and from the heart believed. And here observe, that if all be *letter*, as well the words of the *New Testament*, as of the *Old*, which live not in the heart, through the *Spirit* and *Grace*, then it is manifested, that every unregenerat man who is a *Preacher*, is at best but a *minister of the letter*, so that his *ministry* is *letter*, he is not a *minister* of the *new Testament*, but of the *letter* which killeth, his *ministry* is nothing else but a *killing letter*, and is good for nothing.

Now as to the second branch of *his first article, that the Scriptures are not a compleat rule of faith*, this he alleageth is a *Popish doctrin*, maintained by *Quakers*. But *First*, I query, how is it a *Popish doctrin*, seeing according to *I. M.* his own confession, some of the *Popish Doctors*, yea many *Old School-men* as *Aquinas, Scotus, Durandus* all hold [as it seemeth] that the *Scripture* is the compleat rule of Faith, wherein all supernaturall truths, necessary to be believed are revealed, *pag. 76.* yea, in the same page he saith, *the Romanists are so farre from that Unity wherof they boast, that they are broken into a multitude of Opinions, touching the Rule of their Faith and Religion.* And indeed *I. M.* insinuateth elsewhere little less in his book, then that as touching all the differences, betwixt them, and those of his profession, the *Popish Doctors* are subdivided among themselves, so as to contradict one another, in those very points, which I am apt to believe is a truth. And if so, then it is apparent, that there is no doctrin held in common by Us,

and

and ſome of the *Papiſts*, but the ſame is contradicted by *others of them*, and ſo *theſe others* of the *Popiſh Doctors* agree with *I. M. and his Bretheren*, wherein they contradict Us. But as I have already ſaid *page* 2. that which indeed maketh a *Popiſh Doctrin*, is, that it be not only affirmed by *Papiſts*, and that moſt generally, but that it be contrary unto the *Scripturs*, and by this rule we are moſt willing to be tryed, whether he or we have moſt of the *Popiſh ſtuff* or *Wares*. *Secondly*, as to the charge it ſelf, *That the Scripturs are not the compleat rule of Faith*, I do affirme that this charge doth not at all reach us called *Quakers*, more then it reacheth any true *Proteſtants*; which that I may make to appear, I diſtinguiſh of *Faith*, as it is common unto all *Chriſtians*, and as it is peculiar and proper unto ſome, now as to *common Faith*, I ſay, the *Scripturs* are a compleat ſecondary rule of all principles both fundamentall or eſſentiall, and integrall of *common Faith*, ſo as there is no principle of Faith whatſoever, that is neceſſary to be believed by all *Chriſtians* in common, whether eſſentiall or integrall, but is ſufficiently declared in the *Scripturs*, ſo that as to common principles of *Faith*, we ſay, the *Scripture* is not a *partiall rule*, [as do thoſe *Papiſts*, who ſay it is] but a *compleat and totall rule*, and herein we agree with all true *Proteſtants*, and doe with them reject all *unwritten traditions*, as being any part of the *rule of Faith*. Yet although we ſay, the *Scripturs* is a *compleat rule*, we underſtand it in its own kinde [to wit] *a compleat externall rule*, as when I ſay a

compleat

compleat *Chart*, or *Map* of *Scotland*, or *England*, I mean that it is as full as a *Map* needeth to be; yet it is not so full as the *Land* it self is, otherwise it behoved to be as bigg as the *Land*. Again though I call it *a compleat rule* yet I deny it to be the *Principall*. It is then a *compleat Secondary rule*, and in this we differ exceeding widely and materially from *Papists*, but as to that *Faith*, that is not common and universall, but only peculiar and proper to some, if there be any such *Faith I. M.* must needs acknowledge, the *Scripture* is not the *rule* thereof, as for example, when *George Wisheard*, *John Knox* and *severall others* in *our own Nation*, did *prophecy some particular things not to be found* in *Scripture*, but which indeed *They* had by *speciall revelation*, this our *Scots Protestants* do generally acknowledge, and some have thought it a great honour to *our Nation*, particularly *Durham*, and the *author of the fulfilling of the Scriptures*. Now this *speciall revelation* was the *rule* of that *proper* and *peculiar Faith*, which *those men* had, as touching those particular things, whereof they *Prophecied*, but the *Scripture* was not the *Rule* of this their *peculiar Faith*. And indeed for this *distinction* of *common* and *peculiar Faith*, the *Scripture* is plaine, as where it saith, *Rom.* 14.22, *Hast thou Faith, have it to thy Self*. This is that *peculiar* and *proper Faith*, (as is said:) unto which belongs that *Faith*, whereby I or any other particular true *Christian* doth believe, that we are indeed the Children of God. For that a man may have ane assurance of *Faith*

that he is a *Child* of GOD, is granted by true *Protestants*, and yet the rule of this *particular Faith* can not be the *Scripture*, seeing no *Scripture* in all the *Bible* saith, *that such a man by name now living is a Child of GOD*, for although the *Scripture* give true and certain markes of a *Child* of GOD, yet it doth not tell me, that I have *these markes*, and so can not be the *Rule* unto me, whereby to know or believe that I have *them* indeed. *But the Spirit himself beareth witnesse with our Spirits that wee are the Children of GOD. Rom.* 8. And *this Faith* I say, whereby a *particular person* doth believe that he is a *true Child* of GOD, that he is *regenerated* and *sanctified* and *justified*, is a *peculiar* and *proper Faith* unto him, or them only to whom it is revealed, and is not any part of the *common faith* of all true *Christians*; for all true *Christians* are not required to believe that such a *particular man* is a true *Christian*, or *Child* of *GOD* seeing perhaps not one of a thousand did ever hear of *Him* at all, and so are not bound to believe that he hath a being in the World, farr lesse that he is a *Christian*. Many other examples I could give of this *peculiar* and *proper faith*, the *rule* whereof cannot be the *Scripture*, but the *special Revelation* of *GOD* by his *Spirit*, in the hearts of *GOD'S Children*, whereby they have a reall knowledge and *Faith* in all their actings, how farr they are approved and justified of GOD, and as their is a *peculiar* and *proper faith*, that is not the *common faith*, so I doe affirm, there is many times a *peculiar* and *proper obedience*, unto *peculiar* and

proper

proper commands given of GOD, unto ſome of his *Children*, and not unto others. Is there not an *inward call*, whereby the LORD calleth ſuch *Preachers* as are indeed accepted of Him, in the diſcharge of their *Miniſtry*. Sure I am, I have heard ſome *Proteſtants* acknowledge *this*. And is not this *inward call*, a *reall commandement*, ſeing it is a tranſgreſſion to refuſe to hearken to it? And may not ſuch a *Preacher* have it made known to him from the LORD that he is really called to labour in *Word* and *Doctrin* among ſuch a *particular people* rather then *others*? And herein he is to give *obedience* unto the LORD, although he have no *outward call*, as many true *Preachers* never had. And ſurely as there are ſome *ſpeciall things* proper to every perſon in the World, ſo as there are not to be found two in all the world, but their way and manner of life doth differ in many obſervable things, as much as their faces, and that by a ſecret appointment of GOD, ſo there are *ſpeciall directions* of *GOD'S holy Spirit* given to thoſe who do attend unto *them*, whereby they may be ſafely and comfortably guided in all theſe various paſſages. O how happy and bleſſed are they who have ſuch a *Boſome-Guide* as the *bleſſed Spirit of GOD* to direct them *in their hearts*, and are given up to wait for, and receive the *Same*, when they fall into intricacies, that no *Scripture rules* can ſufficiently extricate? And ſurely this the *LORD* hath promiſed his *Children*, to guide them continually and to give them *His Spirit to lead them into all truth*. By what I have ſaid, on this head,

it is manifeſt, how farr we differ from *Papiſts* as touching the *firſt Article* charged by *I. M.* againſt us, ſeeing as to all *principles* of *common faith* we hold with *Proteſtants* againſt *Papiſts*, that the *Scripture* is a *compleat* and *ſufficient declaration* and *teſtimony*, and indeed the *beſt* and *moſt compleat outward rule* that is in the world, unto which all *Doctrins* and *principles* of *Chriſtian Religion* are to be applyed, as to a *Teſt*, (or *Touch ſton*,) in all *externall debates* and *diſputations* whatſomever, ſo that whatever *Doctrin* or *principle* that is not found agreeable to the tenour of the *Scripturs Teſtimony*, is to be denyed and diſowned for ever. Yea and whatever *proper* or *peculiar faith* or *obedience* doth contradict the *principles* of *common faith* and *obedience* declared in the *Scripturs*, I do plainly affirm, that it is not a *true* and *right faith* and *obedience* but a *deluſion*. Moreover though I find that *I. M.* laboureth in *his book* called *Roma Mendax* to fix *Enthuſiaſm* upon the *Papiſts*, ſo as he may the more conveniently claſs the *Quakers* and *them* together, to render us the more odious, yet I deſire both *him* and all *others* to conſider how *I. M.* himſelf doth rather clear the *Papiſts*, at leaſt the *greateſt* and *moſt conſiderable part* of *them*, of this ſo hainous a crime of *Enthuſiaſm*, as he thinks it *pag.* 44. 45. he produceth *Stapleton*, and *Feſtefort*, as downright *Enthuſiaſts*, but in the ſame *page* 45. he bringeth *Melchior Canus*, *Alphonſus à Caſtro*, *Becanus* and *Bellarmin* as downright *Anti-Enthuſiaſts*, who are all aſhamed (*as ſaith I. M.*) to affirm that

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Popes and *Councells* pass out their definitions by *immediat revelations.* And the *Universitie* of *Paris anno* 1626. emitted a *Decree* condemning the foresaid impious assertion of *Testefort*, [*viz.*] *that the Sacred Scripture is partly contained in the Bible, partly in the Decretals of the Bishops of Rome.* Very Good: Here are then *foure*, [together with a *whole Universitie* of *Papists* the *most famous* in the world] for *two*, the *two* are guiltie of *Enthusiasm*, and the *four*, with the *Universitie* of *Paris* are as perfect *Anti-Enthusiasts*, as the *other* are *Enthusiasts.* So here is farr the greater number of them *Anti-Enthusiasts*, and I believe, who will search the *Popish Doctors* and *Writers*, for one *Enthusiast*, in pretence, will find ten *Anti-Enthusiasts.* Let then all impartiall men consider, whether *Enthusiasm* or *Anti-Enthusiasm* deserve most to be called a *Popish doctrin*, seeing that it is most probably a *Popish doctrin*, that is held by the *plurality* or *greatest number* of *Popish Writers.* As for example, what if I should find some *Protestants* [so called] whom *I. M.* doth own for reall *Protestants*, perhaps *two* or *three* or *more*, as down right *Enthusiasts*, as either *Stapleton*, or *Testefort*, were it therefore just for me to conclude that *Enthusiasm* is a *Protestant doctrin.* As for *Doctor Stillingfleet*, whom *I. M.* citeth as giving an account of the *Enthusiasms* of the *Church* of *Rome*, I suppose the same *Author* could give as full an account of the *Enthusiasms* of the *Presbyterians* who were *I. M.* his *Brethren* but of *Late Years*; and peradventure *I. M.* himself could doe as much.

Sure

Sure I am, that diverſe of the *preſent Church* of *England* have charged *Enthuſiaſm* upon the *Presbyterians*, and *Independents*, *both I. M. his Ancient Friends* [as witneſs] *William Sharlock pag.* 271. *in his diſcourſe*, with *others* could be named. And *Richard Baxter* whom I ſuppoſe *I. M.* will hardly brand with *Popery* ſpeaking hereof in *his book* called *Aphoriſmes of Juſtification pag.* ſayes, *That ſome ignorant wretches gnaſh their teeth at this doctrin as if it were flat* Popery, I judge *I. M.* will not take it well to be accounted among *ſuch*, and yet I ſee not how in *his brother R. Baxter his judgment* he can avoid *this cenſure*. Yea may not *Calvin himſelf*, whom *ſome* call the FATHER of *Presbyterians* be as much charged with *Enthuſiaſm*, as any *Papiſt* ſeing in *his Inſtitutions he affirmeth, that in his time God raiſed up Apoſtles or at leaſt Evangeliſts*, whom he calleth *Extraordinary Officers in the Church, that were needful to bring back the Church again out of the Apoſtacy* and from thoſe *Proteſtant Apoſtles* or *Evangeliſts* he deriveth the *ordinary miſſion* of *Proteſtant Preachers*, and goeth not back to the *Antichriſtian Church* and *Biſhops* of *Rome* to derive the *ſame*, as *I. M.* doth in *his Roma-Mendax*, and this forſooth leſt *He* ſhould run upon the rock of *Enthuſiaſm*, whether *he* thinks to drive *his Popiſh Antagoniſts*. But I ask *I. M.* whether *he* thinks that *Geo. Wiſhart* was ane *Enthuſiaſt*, when *he Propheciéd of the death of the Cardinall*, or *John Knox* (called by ſome) *the* APOSTLE *of the Scots, whoſe particular prophecies* are mentioned in the *Hiſtory of his life*, ſeeing theſe men had

had *immediat revelation* which *I. M.* underſtands as I ſuppoſe by the word *Enthuſiaſm*, or if not, I deſire him to tell us what he means by *Enthuſiaſm*, as for all falſe and falſly pretended *Enthuſiaſms*, whether of *Papiſts* or *any others*, which contradict the tenour of the *Scripturs teſtimony* wee are as much againſt them, as *any people* are, nor can be, but *Enthuſiaſm in the true ſenſe* (that is to ſay) *divine inſpiration* and *revelation*, from the *in-being of GOD*, *revealing* and *illuminating* the *hearts* of *His Children* [yea and *all men*, in ſome manner and meaſure] and *inſpiring* or *inbreathing into them* a *living knowledge and ſenſe* of *himſelf*, and *His holy minde*, *will* and *counſell*, that is never contrary, but alwayes conform unto the *Scripturs* of *truth*, I doe plainly and freely declare *my ſelf*, together with *my Brethren* to be for it, as a *moſt excellent principle* of *chriſtian religion* and indeed as the *only true originall* and *foundation* of *all ſaving faith*, *ſound knowledge* and *ſincere obedience*, and let *both Papiſts*, and *degenerated Proteſtants* be aſhamed of *this principle*, fling *it* and toſſe *it*, from hand to hand, as refuſing to give *it*, any ſhelter or entertainment, (as We ſee they doe in the *preſent debate*, *one* againſt *another*) yet *true Enthuſiaſm*, [as is above deſcribed] we moſt *willingly* and *cordially own it*, and with the *greateſt reception* of *kindneſs* doe oppen our very ſouls and hearts to let in *this moſt harmleſs*, and *moſt helpfull Stranger*, *who* was the *Freind* and *Beloved-companion Boſſome* and *Heart-freind* of all the *holy Patriarchs*, *Fathers*, *Prophets*, and *Apoſtles*, and *Martyrs* of

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Jesus Christ, who all held the Testimonie of Jesus, which is the Spirit *of prophecy*, for which *the Dragon was wroth, and fought against them*, but *they* overcame by this *word* of *their Testimonie*, and *Blood of the Lamb*, and loved not their lives unto *Death*. And as to that *ordinary objection*, This were to make all *Christians* to be *Prophets*. I answer not; for to be *Prophets* is not only to have the *same spirit inspiring them*, as the *Prophets* had, but also to be *moved* by the *same* to *utter* and *express* by *words* and *writtings* a *declaration* of *their inward Sentiments, Faith, Feeling* and *knowledge*. Now all who are *truely inspired* have not *this gift*, for to *some, it is* given to *believe* to, *others both* to *belive* and *speak* and *writ*, and yet the *spirit* is *one* and the *same* in *both*, and although we doe affirm that *some* doe both *speak* and *writ* from a *measure* of the *same spirit* which the *Prophets* and *Apostles* hade, yet we neither equall our *selves* nor *our writtings* unto *them*, and *theirs*, *they* having had such a *Solemne* and *extra-ordinary inward conduct*, and *guiding of the spirit of GOD* (which is generally acknowledged) as did secure them from all *error* and *mistake* in *writting* the *Scriptures*, the *divine spirit* so *aboundantlie ceasing* and *taking hold both upon their understanding* and *will* so as *they* did not in the *least*, *deviat* or *decline* from following after the *inward dictats*, *leadings* and *directions* of the *same*, as being *over-ruled* by a *most sweet* and *powerfull constraining*, *limiting*, and *bounding* of *Them*, so as neither to *speak* or *writ*, but what *They* did indeed receive from the LORD,

then

that and at *such times*, as it pleased *GOD* to make *Them His Instruments*, in *delivering those holy Records* and *Oracles* of *His mind* and *will*, (the *Scriptures* of *Truth*) for a *generall service* unto the *children* of men, so far as by the *providence* of *GOD they* came to be spread abroad in the World: Therefore I doe freely acknowledge, *They* have a *dignity* and *excellency in them above our writtings*; But as for us, and what we *speak* and *write*, although we affirme that the *least measure* of the *true leading* and *moving* of the *spirit* of *GOD in our hearts is* in *it self infallible*, and hath a *direct tendency* to *leade guide* and *move* us *infallibly*, as *it* is *purely kept unto*; yet we are conscious to our seves, that *both* in *speaking* and *writting*, it is *possible* for us in *some measure more* or *lesse* to *decline* from *those infallible leadings*, and consequently *both* to *speak* and *write* in a *mixture*. As also it is *possible* to keep unto them in *perfect* and *pure chastitie* accordingly as the *mind* is *purely exercised in all diligence* and *watchfulness* of *attention*, unto the *directions* of the *inward guide*, the *Spirit* of *Truth*, or to *err* as the *minde* laboureth under any *defect* of *remissness* or *unwatchfulness*.

F SECT. III.

SECT. III.

Where the alleadged agreement about Perfection *is considered, and examined.*

THe *Second Instance* addueed by *I. M.* to prove the *Quakers* guiltie of *Popish Doctrins* is, *that a sinless perfection is attainable in time*; But I miss *his* proot that this is a *Popish Tenet*, for indeed I could never find to my best remembrance any *Papist*, who hold such a *principle* as, *that a sinless perfection is attainable in time by the people of GOD*. It is true *some* of the *Papists* think *that Mary was free of all sin, both mortall, and veniall*, which *others of them* deny, affirming that *She* bade *originall sin*, but that the People of GOD [*Mary* only excepted by *some* few] could attaine to a *sinless perfection in time*, I require *I. M.* to show out of *their writters*, or rather out of *their publick confessions* and *definitions* of *Popish counsels*, seeing it is not the *private opinions* of *some* either *Popish* or *Protestant privat Doctors* [by *I. M. his own confession*] that maketh an *Opinion Popish* or *Protestant*. Yea doth not *I. M.* know, how eagerly *Bellarmin* that *Popish Champion* doth dispute against *Pelagius in this very point*, pleading from *diverse Scriptures*, [such as] *There is no man who sinneth not. 1. Kings 8. verse 46. If we say we have no sin, we deceive our selves, &c. 1. John 1. 8.* [the same

I. M.

I. M. and *his brethren* use to produce against us] *That there is no man who can be free in this life from all sin, both mortall and veniall,* By *veniall sins* he meaneth *sins* of a *lesser size* or *degree, which* both *Papists* and *Protestants* acknowledge to be *sins,* however *they* differ otherwayes, as to the nature of *veniall sin,* that is extrinsick to the matter in hand. It is true that *Pelagius* did hold, *That a man might be free from all sin in this life*; yet it was not for *this,* that he was generally condemned by the *Fathers,* nor was that *Doctrin* generally condemned, but this [*viz.*] that *he* taught *that men could attain to this freedom from sin by his endeavours without the speciall grace,* and *supernaturall help* and *assistance of the holy Spirit,* so that *Augustin* who was the *greatest impugner* of the *Pelagian Heresy,* was so farr from condemning *it* as *heretical, That a man by the Grace of GOD might be free from sin,* that *he* expressly affirmeth *it himself as possible. It is one thing* [sayeth he] *to ask, whether any man in this life is without sin,* another, *if he can, or may be.* And as to the question, *if he may, he answereth affirmatively, That he may by the Grace of GOD and free-will.* This he said in opposition to *Pelagius,* who affirmed, *That a man by free-will without the Grace of GOD may be free from all sin.* And the very same which *Augustin* said in *this matter lib. 2. de pec. mer. & remiss.* we say. And seeing as I suppose *I. M.* will not condemn *Augustin* as *Popish* in *this particular,* I see not how *he* can condemn *Us,* without *great partiality.* Moreover the same *Au-*

gustin is so farr from holding *it* to be *an error*, *That a man by the Grace of GOD may be free from all sin*, that *he* sayeth expresly, *lib. de spiritu & litera cap.* 2. " If it be defended, and thought that *some* are, or " have been, or shall be perfect with *such purity*, " how fars I can judge [sayeth he] *they do not err* " *much*, *nor dangerously*, [and yet *I. M.* and his *Brethren*, think *this* a *most dangerous error*,] " seeing every one that thinketh so, doth err with a " certain benevolence of mind, if notwithstanding " he who thinketh this, think not himself to be " such, unless he do really and clearly perceive himself to be such, but *these* are most earnestly and " vehemently to be resisted who think that without " the *help* of GOD by the *proper power* of mans- " will they can either perfect *righteousness*, or can " profit, in aiming after the same. This *he* sayeth against the *Pelagians*, which doth not reach us, for we abhore *any such thought*, *that any man*, *without the Grace*, *and supernaturall help of the Spirit of GOD can either finish or begin any good thing*. *Others* of the *Fathers* [so called] I could cite, who do favour *this perfect doctrin*; only I shall at present mention *Athanasius the Great*, [a man I suppose whom *I. M.* doth not suspect as guilty of *Popery*] *Who* sayeth expresly in *his fourth Oration against the Arians* πολλοι γοῦν ἅγιοι γεγονασι καὶ καθαρὶ πασῆς ἁμαρτιάς i. e: *Many were born holy and free or clean from all sin*. And *he* mentioneth in particular *Ieremias*, and *Iohn the Baptist*, but if *I. M.* is to be believed, both *Ieremias* and *Iohn* were *sinners*

and

and *not clean* or *free from all sin*, even when *born* into the world, yea when *in the womb*. And in this *he* agreeth with the *Papists* and not we, *both* of *them* holding *That many Infants are excluded from the Kingdom of GOD, because of Original sin.* Now as to *these* and *such like Scripturs* that are brought against the *doctrin* of *perfection*, It hath been shown *not only* by *many* of *our Friends*, that *they doe not prove, that a sinless state is not attainable in time*, but even the *same* hath been asserted, and the *doctrin* of *perfection* in *as great a latitude* maintained by *some famous men* among the *Protestants*, as by us, particularly by *Sebastian Castellio*, a *man* much beloved and esteemed by *many*, however *Calvinists* may think of *him*. Yea, and *diverse* of the *present Church* of *England*, whom *I. M.* owneth to be *Protestants* hath appeared in *defence* of *this doctrin*, as *Hen. More* and *others*: As also *our Countrey-man William Forbes* as may be seen *in his book*, called, *Considerationes modestæ & pacificæ controversiarum*. Where *he* citeth *diverse Protestants* of the *same mind* with *himself*, *who* hold *That by the Grace of GOD, the Law of GOD may be performed, according unto that divine condescension* [called συγκατάβασις] *whereby he requireth obedience of us, according unto that proportion and measure of divine Grace and ability that is given us*, and in *this true sense* we own *perfection*, and a *perfect state attainable in time*, which yet doth *still* admit of a *growth in degrees*. *Be ye perfect* [said Christ, *Matth.* 5. 48.] *as your heavenly Father is perfect*. Surely this is a *sinless* per-

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fection that is here *commanded*, and it is as sure, that what *Christ commandeth He giveth sufficient ability* of *Grace to perform*. For *His yoke is easie, and his burden is light*, *Matth.* 11. 30. and *His commandements are not grievous*, 1. *Iohn* 5. 3. And according to *this* layeth *Prosper ad Demetriadem. In omnibus monitis Dei, &c.* " In all the monitions " and commandements of GOD, there is one and " the same reason both of *divine grace* and mans " *obedience*. And indeed *this* is the great difference betwixt the *Law* and the *Gospell*, that the *Law* did command, but was *weak*, (as said the *Apostle*) whereas *the gospell is the power of GOD unto salvation to every one that believeth*, which *salvation* is from *sin*, and not *in sin* And said *Christ* to his *Disciples*, *Now are yee clean, through the Word that I have spoken unto you*, *Iohn* 15. 3. but to that *Objection both* of *Papists*, and *Others* out of *Iohn* 1. *Ioh.* 1. 8. *If wee say, wee have no sin, wee deceive ourselves*. I Answere first with Augustin *exp. ep. ad Gal. Aliud est non peccare, aliud non habere peccatum. It is one thing not to sin, another thing not to have sin.* This *place* doth not favour *them* who say, that men cannot be *free* from *actuall sinning* in *this life*. Seeing *Iohn* doth not say, *if we say we sin not*; but, *if we say, we have not sin*. *By which sin* some doe understand *that* which the *Regenerat* find in the *flesh*, as a *temptation* unto *sin*, or *that* which *tempteth* thereunto, which nevertheless not being anywise consented unto, is not *their sin*, although it be *their great tryall*, and *a great occasion* unto them

to

to desire to be *dissolved*, that they may be *free* of all *temptations* unto *sin*, as well as of *sin it self*. *Secondly*, the *same Apostle* saith immediately after, *if we confess our sins He is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousness*. Now *he* that is *cleansed* from *all unrighteousness* is *cleansed* from *all sin*; because *sin* is *unrighteousness*, and seing it belongeth to the *faithfulness* and *justice* of *GOD* to doe *it*, certainly *He* will doe *it* to *every one* that diligently improveth that *Divine grace*, that is *given*, to that end: yea *he* saith also *verse*. 7. *The blood of Iesus Christ His Son cleanseth us from all sin*, which *he* speaketh *in the present time*. Now to be defiled with *sin*, and to be *cleansed* from *all sin* at *one* and the *same time* implyeth a contradiction; Therefore the *Apostles words* are to be *referred* to *two severall times* and *states* which *loseth sufficiently* the *contradiction*. Nor doth it follow that the *Apostle Iohn*, was at *this time defiled* with *sin*, more then that *Iames* was a *Curser* when *he* said of the *Tongue*, *Herewith curse we men*. *Iames*. 3. 9. But both *Iohn* and *Iames* words are to be understood after the manner of an *usuall figure* called *Metaschematismos*; as also the *Apostle Paul Rom*. 7. from *verse* 14. to *verse* 25. For to say that *Paul* at that time when he wrote that *Epistle* was *carnall*, *sold under sin*, *being in captivity to the law of sin in his members*, is a *very absurd thing*, and *condemned* by *sundry judicious* and *famous Protestants*, as *Bucer* and *Musculus*, as *they* are cited by *Arminius*. The *Apostle* therefore is

describ-

describing not his *present condition*, but the *condition* of *others*, and of *himself*, as they were, in the *strugling* and *warfaire estate* before the *victory* was *attained*, whereas the *same Apostle* speaketh of a victory *both here* and *elsewhere*. *Here* as *cap.* 8. 2. *for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. Elsewhere* as 1. *Cor.* 15. *verse* 55. 56. 57. *O death where is thy sting, O grave where is thy victory. The sting of death is sin, and the strength of sin is the law, but thanks be to GOD, which giveth us the victory through our Lord Jesus Christ.* see also *Rom.* 8. 57. 2. *Tim.* 4. 7. *Another objection* they make from 1. *Kings* 8. 46. *There is no man that sinneth not.* Like unto *this* is *Chron.* 6. 36. *Eccles.* 7. 20. To *which* I answere; that the words being in the *second future* may be *translated* in the *potentiall mood*, (as indeed *Iunius* and *Tremellius* truly *translate it*), thus, *there is no man who may not sin*, this we doe not deny, for a *possibility of sinning* is *consistent* with a *perfect* and *sinless estate*, as was the *state* of *Adam* before *he fell*, he was *innocent* and yet *he could sin*, it is *one* thing, *non posse peccare*, that a man cannot sin, which is the *highest perfection*. Another thing *posse non peccare*, that a man is able not to sin. As for *that place Rom.* 3. 10. taken out of *Psal.* 14. 1. 2. *there is none righteous, no not one.* It is *manifest*, that it is understood of men in the *naturall unconverted* and *unsanctified state*, and so is *impertinently alledged* against *perfection*. But the *main* and *most ordinary Objection*

tion is *from the words* of the *Prayer* which *Christ taught his Disciples*, *Forgive us our sins, as we forgive them that sin against us. Matthew* 6. 12. Which *Prayer* is to be *daily* put up unto *GOD*, as appears, by the preceeding petition, *Give us this day our daily bread*, so that as the *best* on *earth* need *daily bread*, they need also *daily* to say, *Forgive us our sins.* To which *I* answere, *First*, That this place doth no more militate against *perfect sanctification*, then it doth against *perfect justification*, which is comprehensive of a *forgivness* of *all sin.* Now doth not *I. M.* and *his Brethren* acknowledge yea plead for it, that the *Saints* have *all their sins forgiven them in time*, yea that the *least* Saint *hath perfect forgivness*, let *them* see what answere they can give to the *one*, which we cannot give to the *other. I* answere *Secondly*, *forgivness* of *sin* may be understood two wayes. *First*, As it is received by *every particular Saint* and *Child of GOD in his heart and conscience*, by the *secret intimation* of the *Spirit of GOD*, and so farr as he having received this *secret intimation* he desireth to retain *it*, and that *it* may be continued with him, he may pray for *it*, as he doth for his *bread* which yet he hath, for many have *daily bread*, although they are to *pray* for *it*, that *they* may have *it*, as a *gift* out of the *Fathers-hand*, and in that *they* acknowledge *him* to be the *giver* of *it*, and *every good thing. Secondly*, As it signifieth that *solemn absolution* which *God* by *Christ* shall give to *all* the *Saints* at the *last-day*, and so to *pray* for *forgiveness* of *sin* is to *pray* that

none of our *sins* which we have committed may be laid to our charge *in that day*, but that we may receive that *finall* and *signall absolution* of *them*, and for this, the *most perfect* may and ought to pray. Before I goe from *this second alleadged article of Popish doctrin*, I shall only *remind I. M.* how it is, [and how it may be very safely retorted] upon *Himself*, and *his Brethren*, who *together* with *Papists* doe *wrest* and *abuse these* and *such like Scripturs* before mentioned, to plead against a *sinless state*, and so to *uphold* the *Devills-Kingdom*.

SECT. IV.

Where the alleadged agreement about Iustification *is considered and examined.*

A *Third* instance of *Popish doctrin* charged by *I. M.* upon the people called *Quakers*, is, *That men are justified by a righteousness wrought in them.* But unless *he* can prove that *this doctrin* is contradictory unto the *Scripturs testimony*, it is not a *Popish doctrin*, although *Papists* doe hold it, more then it is a *Popish doctrin* to hold, *That there is one GOD.* Nor is *I. M.* ignorant how *many* doe hold, *Justification to be by an inward righteousness* whom *he* doth notwithstanding acknowledge to be *true Protestants*, and *these*, not only *some* of *them Presbyterians*, such as *Baxter*; but

but of the *Episcopall-way*, not a *few*, if not the *greatest number*, (as witness) *their books* on that *subject*. Also that the *primitive Protestants diverse* of *them*, were of the *same mind*, *William Forbes* doth show *in his book* already cited, to which I refer the *Reader*, yea *Iames Durham* a *noted Presbyterian* doth sufficiently clear us of *Popery*, as where *he* declareth *in his commentary on the Revelation, degr.* 21 "That where *Christ* is rested upon for *Iustification* "and *his Sanctification* acknowledged, *they* ought "not, who doe so to be blamed as guilty of *Popery*, "although *they* hold, that *Repentance*, *Love* and "other inward spirituall vertues and graces are ne-"cessary to *Iustification* as *Faith* is. Now we indeed rest upon *Christ alone*, and not upon *Mary*, nor any other of the *Saints*, as the *Papists* are said to doe, and the *satisfaction* of *Christ*, we doe acknowledge in the *true sense* of *it*, so as that by *his obedience*, *death* and *sufferings he* hath indeed obtained *remission of sins*, unto *all* who truely *believe* and *repent*: Now that *repentance* is expressly required in *Scripture*, as necessary unto *remission* of *sins*, which *I. M.* doth hold *at least* to be a *great part* [if not the *whole*] of our *Iustification*, see *Acts* 3. 19. *Repent ye therefore and be converted, that your sins may be bloted out*, &c. Observe, here not only *repentance* but *conversion* are *both* expressly required in order to *forgiveness* or *blotting out of sin*, and consequently in order to *Iustification*, seeing our *Adversaries* acknowledge that *forgiveness* is a *part* of *Iustification*, and *Calvin* seemeth to place it *wholly*.

ly therein. But that *repentance* and *conversion* are a *great part*, if not *comprehensive* of the *whole work* of *inward righteousness* wrought *in us* by the Spirit of GOD, I suppose *I. M.* will not deny. See *Acts* 26. 18. *To turn them from darkness to light, and from the power of Satan unto GOD, that they may receive forgiveness of sins and inheritance among them that are sanctified.* Here expressly the turning from *darkness* to *light*, and from the *power* of *Satan* unto GOD is required in order to *forgiveness*, which *turning* is an *inward righteousness*; for to turn to GOD is an *act* of *obedience*, and consequently is *righteousness*, and it is also *inward*, for it is an *act* of the *soul* and *heart*, that is wrought *in us* by the *Spirit* of GOD. And indeed in this last place of *Scripture*, our *whole Justification* as consisting in *these two*, *Forgiveness* of *sin* and a *Right* unto *eternall life* which is the *inheritance* above mentioned, to the receiving of *both* which our *turning* unto GOD from the *power* of *Satan* is expressly required; yet not as if this *conversion*, or *inward work* of *righteousness* were the *procuring cause* of our receiving either the *one* or the *other*, nay not at all, but *they* are the *conditions* or *qualifications most necessarly required* in order to the receiving *them*. And seeing *I. M.* and his *brethren* affirme, that men are *justified* by *faith*, so as *faith* is a *condition*, or *qualification* necessary unto *Justification*, I ask *him*, and *them*, is not *faith inward righteousness*, though not the *whole* yet a *part*, I prove it is. All true *inward obedience* is *inward righteousness*; but *faith* is *true inward obedience*

therefore

therefore, &c. The *first proposition* is clear, because *righteousness* is nothing else but *obedience* unto what *God* commands. The *second proposition* is *no less* clear for *God* hath cōmanded us to *believe* in *Christ*; therefore *faith* in *him*, is *obedience*, and it is *inward*, being an *act* of the *soul*, wrought in *it* by the *Spirit* of *God* concurring with *it*, that *it* may *believe*. Yea this *faith*, according to *I. Ms principle*, is not a *bare assenting* of the understanding, unto what is *revealed* of *Christ*, but *it* hath in *it* the *consent* of the *will*, as also a certain *affiance*, or *confidence* in *GOD* and *Christ*, which is *commonly* called *Fiducia*, that is of the nature of *hope*. And seeing this *faith* is an *act* of the *will*, it must have *love* in *it*, for indeed all *acts* of the *will* are either *acts* of *love* or *hatred*, or doe proceed from *them*, so that if *faith* be ane *act* of the *will* as well as of the *understanding*, it must *love*, or *desire*, or *both*: and thus in *justifying* or *saving faith*, there is both *Love* and *Hope*, as well as *Faith*, all which *three* are *inward righteousness* wrought *in us*, and *by us*, through the *help* of the *Holy Spirit*. *August in* saith *tract. evan. secundum Ioh.* 29. "*What is it to believe in Him, but by believ-*" *ing to love Him?* and thus *he* defineth *justifying Faith*. And if it be *replyed* that it is confessed that *faith* is an *inward work* of *righteousness*, but that we are not *justified* by *faith* as it is a *work*, or as it is a *part* of *inward righteousness*. To *this* I answere *first*, This distinction is *too too nice*, and *metaphysicall*, seing it is the very *essence* of *faith* to be ane *inward work* of *righteousness*; whereby with the great-

est

eſt *love* of our hearts, we both *cleave* unto the *Lord*, *deſire Him*, and have *confidence*, *affiance* or *hope* in *Him*. Now to diſtinguiſh betuixt a *thing* and the *eſſence* [or that which is *eſſentiall* to *it*] is *too nice* and *curious*, and indeed *altogether impertinent* in the handling of *controverſies* of *religion*, where all things ſhould be propoſed with greateſt plaineſs, that is poſſible; but to diſtinguiſh betwixt a *thing* and *its eſſence*, is not plain, nor fit to be underſtood by *thoſe* of *common capacity*, as conſiſting in a *logicall notion*, as a meer *ens-rationis*, as *who* would diſtinguiſh betuixt *Paul* his being a *man*, and his being a *reaſonable creature* made after the *image* of *GOD*. I anſwere *ſecondly*, the *controverſie* betwixt *them* and us, is not whether we be *juſtified* by a *righteouſneſs wrought in us*, as *it* is a *work*, we leave *this* to *thoſe vaine janglers*, *who* delight *themſelves* in ſuch *airy* and *unprofitable queſtions*, it ſufficeth us to contend for *this*, that *men* are *juſtified* by a *righteouſneſs wrought in them*, which *inward righteouſneſs* is *indeſpenſibly* neceſſary to our *Juſtification* before GOD. I anſwere *thirdly*, if *they* mean, that we are not *juſtified* by any *work* of *righteouſneſs*, ſo as that *work* is the *procuring cauſe* [by *way* of *ſtrict merit*] of our *Juſtification*, we doe alſo *moſt willingly* affirme the *ſame*, for indeed no *Faith* of ours, no *Love*, no *Hope*, no *Humility*, no *Patience*, no *Meekneſs*, nor *Temperance*, nor *any other thing wrought in us*, or *by us*, through the *help* of the *Spirit* of GOD doth in a *way* of *ſtrict juſtice*, *merit* or procure, *either* our *Juſtification*, or any

other

other *favour*, or *thing* whatsomever, so that we doe indeed renounce all *merit* on our part *strictly* and *rigidly* considered, and all *debt*, as owing on *Gods part* to us, otherwise then as by *His promise He* hath bound *Himself* unto us, so that as the *reward* is of *grace*, the *merit* and *debt* is of *grace* also, according unto the words of *Augustin*, "*Fidelis est* "*Dominus, qui se nobis debitorem fecit non aliquid* "*a nobis accipiendo, sed omnia promittendo.* Faith- "full is the LORD, who hath made Himself a debi- "tor unto us not by receiving any thing from us, "but by giving us all things. Yea, we doe really declare that we are as *freely justified*, as we are *sanctified*, and seeing our being *sanctified* by *inward righteousneß*, doth not hinder it to be by *free grace*, no more doth our *Justification*. But for the more distinct understanding of our mind, concerning our *Justification* before *GOD*. I thus define it.

JUSTIFICATION, *is an Act of* GOD, *whereby* He *doth acquite* (*absolve and discharge*) *us, of sins past, and doth own and acknowledge us, upon our* Repentance *and* Conversion *unto* Him, *as* righteous, *and as having right unto* Eternall-life, *with a respect unto* IESUS CHRIST *not only in what* He *hath done and suffered for us, without us, but as really and truely indwelling in us, and really and truely making us righteous.*

In this *definition*, two things are considerable, *First, as it is an act of GOD. Secondly as in relation to its object*, the one is *Justification formally considered*, the other is, *it, objectively considered*, [or

as

as it may be called *objective Iustification*] Now in this whole *definition* of *Justification*, I shall show, how indeed *I. M.* and *his Brethren* are much more A-Kin to the *Papists*, then we (the people called *Quakers*.) *First*, whereas we affirm that this *act* of GOD is a *reall inward act in us*, whereby the *Lord* doth by an *inward declaration*, and *testimony inwardly* and *immediatly revealed in us*, both *forgive* us our *sins*, and acknowledge us to be *righteous*, and as having a *right* to *Eternal-life*. This *definition* of *Justification* in relation to the *act* of *GOD*, is denyed and opposed both by *Papists* and also by *I. M.* and *his Brethren*, [as being *Enthusiasm*] whereof *they* are most unwilling in any terms to be thought guiltie. *Secondly*, in relation to the *object* I say we are the *object* of *Justification*, not only as having our *sins* pardoned for *CHRIST'S-Sake*, but as being *righteous* in the *sight* of *GOD*, through *CHRIST indwelling in us*, so as we are *cloathed* and *covered* with *Christ the LORD our righteousness* dwelling *in us*, *He* made unto us, *in us*, *Righteousness*, as well as *Sanctification*, *Wisdom* and *Redemption*, from *which*, [*to* witt] *Christ in us*, all those inward vertues and graces, of *Love*, *Hope*, *Patience*, *Humility*, *Meekness*, *Temperance*, as well as *Faith*, doe flow and proceed as *streams* from a *fountain*. Now it is the *fountain* which is *CHRIST Himself*, that we regard *principally*, in our *Justification*, and but in the next place, that *inward righteousness* wrought by *Him* in us, which is but as the *streame*, so it is not the *streame*, that we rely and rest upon for *Justification*

cation [to ſpeak properly] but *Chriſt* the *fountain*, [to wit] *whole Chriſt*, [and not divided,] both as what *He* hath been, and *is* without us; And alſo, in what *He* is *in us*, and this we certainly *believe* and *know*, that *who* reſt upon *Chriſt* for *Juſtification*, only as *without*, and not as *within*, *indwelling in their hearts*, they have neither *true faith* nor *juſtification*, but both their *faith* and *juſtification* is a *dream*, and *deluſion* of *Satan*. Now this ſort of *juſtification*, by the *indwelling of Chriſt in us*, wherein we affirm that our *juſtification* doth principally conſiſt, is ſo farr ſtom being a *Popiſh doctrin*, that it is expreſly denyed by *Bellarmin* that *Popiſh Champion*, *who* undertaketh to refute it. And that *I. M.* is of *one* and the *ſame mind* with *Bellarmin* as to *this particular* I doe greatly ſuſpect, if *otherwiſe*, let *him* clear *himſelf*. Sure I am, *he* and *his Brethren* are ſo farr from thinking that we are *juſtified* by *Chriſt indwelling in us*, that *they* doe not acknowledge any *reall*, *true* and *proper indwelling of Chriſt in the Saints at all*; for that *they* affirm, *That Chriſt is not in us any other way but by his graces, or gracious operations*; But ſay we, theſe *graces* and *gracious operations* can not be divided from *Him*, ſo that if *they* be *in us truly*, *really* and *properly*, *He* alſo *who* is the *fountain* of *them* muſt be *in us*, as *truely*, *really* and *properly*. Moreover for the further clearing of our *faith* touching *juſtification*, I deſire the *Reader* to conſider, that to be *juſtified* by an *inward righteouſneſs*, is *one thing*, and to be *juſtified* by *outward works of righteouſneſs done by us*, even through the

Grace of *GOD*, and *help* of the *Spirit*, is *another*; for as we are *first inwardly righteous*, before we can work *good works*, so the *justification* by *inward righteousness* is *first*, or *before* the *justification* by *works*, and as *some* have *well observed*, *as it is not the good fruit, that makes the good tree, but the good tree makes* (and produceth) *good fruit. So good works make not a man at first righteous, but a man must be first righteous*, (or holy) *and then he bringeth forth Good-Works.* And *thus* truly is the *mind* of *Augustin* to be understood, *That good works goe not before a mans being justified, but follow his being justified, even as good fruit goes not before the good tree, but the good tree is before the good fruit*, and so the *same* may be said of *sanctification. Good works* goe not before a mans *sanctification*, as to the *beginning* of *it*, and yet a man is *sanctified* by *inward righteousness.* And thus though *it* could be proved, That a man is not *justifyed by good works*; yet it doth not follow, that he is not *justifyed* by *inward righteousness.* Now I say, *good works* have not any place, in the *beginning* of our *justification*, I mean *outward works*, for the *Reason* alleadged; because a man is first *justified*, [or made *righteous*,] before he work a *good work outwardly*, and if in that state, he should die, before he could work any *outward good work*, he should die in a *justified state*, as certainly *Infants* who are saved, die in a *justified state*, without *works*; yea not without *inward righteousness. Good works* then are necessary, not to the *beginning* of our *justification*; but to the *continuance*

instance and *progress* of it: so that being *justified* by the *inward righteousness*, we are more *justified* by doing *good works*, *which* are *necessary*, if not to bring us at *first* into *favour* with *GOD*; yet *to continue us* in the *favour* of *GOD*, so as, if we did not work *good works*, if we *live*, and are in a *capacity* to doe *them*, we should fall from our *Justification*, and this is the very *doctrin* of *William Tindall*, that *famous Protestant* and *Martyr*, as I have declared, in that little book called A LOOKING GLASS FOR ALL PROTESTANTS. And *Richard Baxter whom* I suppose *I. M.* will hardly *brand* with *Popery* speaking hereof in *his book* called *Aphorisms of justification pag.* 80. sayeth *that some ignorant wretches gnash their teeth at this doctrin as if it were flatt popery* I judge *I. M.* will not take it well to be accommodat among *such*, and yet I see not how in *his Brother R. Baxter his judgment* he can avoid this *censure*. *Secondly*, consider, that *justification* as *it* is taken for a *remission of sin*, although *it* doth indeed respect *inward righteousness*, as a *condition necessar* to the obtainment of *it*; yet *it* doth not respect *it*, either as the *procuring cause* of *it*, nor yet as *its formall reason*, the procuring cause being *CHRIST alone*, *who* became the *expiatory sacrifice* and *propitiation* unto *GOD* for our *sins*, the *formall reason* of the *remission*, being indeed the *remission* or *forgiveness it self*; for the *formall reason* of a *thing* is the *very nature* of the *thing it self*, which consisteth in that *act* of *GOD*, whereby *He acquitteth* and *discharged us in our hearts*, by the

teſtimony and *dictat* of *His Spirit in us*. Conſider *Thirdly*, that the *reaſon* why we are ſaid to be *juſtified by faith*, and not by *works*, as to the *beginning* of our *juſtification* is not to exclude *inward righteouſneſs* from our *juſtification*; but indeed becauſe it is by *faith* and not by *works* that *inward righteouſneſs* at *firſt* is received; for of *all other graces* and *vertues*, *faith* is moſt of a *receptive nature*; for as it is wrought *in us* by the *Spirit* of *GOD*, we not *reſiſting* but *complying* with *His motion*, and *operation in us*, ſo by *faith* being once received *in us*, we receive all *other inward graces* and *vertues*, ſo that as by *faith alone*, we receive *inward righteouſneſs*, by *which* we are *juſtified*, as to the *beginning* of it, ſo it may be ſaid, that by *faith alone*, we are at *firſt juſtified*, that is to ſay, That *righteouſneſs* by *which* we are *juſtified*, we doe *inwardly* receive it *into our hearts* from the *Spirit* of GOD, and doe not work it out unto our ſelves either by *outward working*, or by a *long continuall inward activity of our minds*, as being a *thing* rather received *in us*, as to ſay *ingenerated* and *wrought in us* by the *Spirit* of GOD, then wrought by us, for indeed in our *Regeneration*, *Converſion*, *Juſtification* and *Sanctification*, as to *its beginning* at leaſt, we are *rather* (or at leaſt) *more paſſive* then *active*; and as the *Child* both in the *womb*, and on the *breaſt*, is not ſaid to live by *its works*; yet it draweth nouriſhment to it *ſelf* from the *Mother* by a *certain faculty*, *inſtinct* or *power* implanted into it of GOD, wherein the *Child* is *more paſſive* then *active*, even ſo it

is

is as touching *faith*, which is *a certain heavenly faculty, power* or *instinct*, put into *those* who are *Children* and *Babes in CHRIST*, whereby *they* doe draw *nourishment* that is *heavenly* and *spirituall*, unto *them* from GOD whereby *they* live, and *grow up* as *holy* and *righteous plants* of GOD, to bring forth the *fruits* of *good works*, and thus the *faith* that was at *first* of a *receptive nature*, becomes now more *operative* and *active*, so as to put forth that *inward vertue*, by which the *heavenly growth* is witnessed, into *reall acts* and *works* of *righteousnesse*.

Consider *Fourthly*, that when the *Apostle* speaketh of a mans *own righteousnes*, as being excluded from out *justification*, by the *same*, *he* doth not understand, *that righteousnes* which is wrought *in us* by the *spirit* of *GOD*; but *that* which man worketh *in* and *by himself* without the *Grace* and *Spirit* of *GOD*: and the *Righteousnesse* of *GOD* and *Christ*, by *which* we are *most immediatly* and *nearly justified* in *Christ himself* and *His work* of *righteousnes in us* by *His Spirit*, even as the *faith* of *the Son of GOD* *Gal.* 2. 20. is the *faith* he worketh *in us*, so *his righteousnes* is *that* of *His working in us*. And indeed that this is the *mind* of *Augustin* is clear from *his* own words. *lib. de gratia & libero arbitro.* "*Quid* "*est non habens meam justitiam, quæ ex lege est, cum* "*sua non esset lex ipsa, sed Dei, nisi quia suam di-*"*cit justitiam, quamvis ex lege esset, quia sua vo-*"*luntate legem se posse putabat implere, sine adju-*"*torio gratiæ, quæ est per fidem Christi.* What is it "[sayeth he] not having my righteousnes, which

is

"is of the law, whereas the law was not his but Gods, "but that he calleth it his righteousness, although "it was of the law, because he thought that by his own "will, he could fulfill the law, without the help of "Grace, which is by the faith of Christ. To the *same effect* he writeth in *his second book* against *Julian the Pelagian*, *shewing* also. "That the *righteous-* "*ness* of *faith* is said to be of *GOD*, because *GOD* "doth distribute to every one the measure of *faith*, "and to faith it pertaineth to believe that *GOD* "*worketh in us* both to will &c. I shall conclude *this matter* with that *observable passage* of *Luther on* the *second* of the *Gal. vers* 16. touching *justifica-* *tion*. "*Christ* [*saieth he*] apprehended by *faith*, "and *indwelling in us is our righteousness*, for *which* "we are *justified* or *reputed just*. This of *Luther* is according unto these *Scripturs*, *The LORD our righteousness*. *Jer.* 23.6. And again, *He is made unto us Wisdom*, *Righteousness*, *Sanctification*, *and Redemp-* *tion*. 1. *Cor.* 1. 30. And indeed *none* have *Him* to be *their righteousness*, but *who* have *Him* to be *their LORD*, not only dwelling *in them*, but ruling *in* and *over them*. *He* must be *Lord in* and *over us*, by having the *obedience* and *subjection* of *our soul* and *whole man*, that *he* may be our *Righteousness*.

SECT. V.

SECT. V.

Where the alleadged agreement about Good-Works, *is considered and examined.*

THe *Fourth Instance* of the *Quakers* holding *Popish doctrins* alleadged by *I. M.* is, *that Good works are meritorious.* To *this* I answere we doe not hold the *merit* of *good works* in any other *sense*, then *that* which *both* agreeth unto the *Scriptur* and hath been used *generally* by *those* called *Fathers*, *such as Augustin, Gregory, Bernard*, yea and by some of the *most famous Protestants*: for the clearing of *this matter* I shall propose *two significations* of the word *Merit*. *First*, as *it* signifieth to deserve a *reward*, so as the *merit* is equall in *worth* and *dignity* unto the *reward*, as when a *Servant* meriteth *his wages* from *his Master*, this is the *strict signification* of *it*, and in *this sense* we altogether deny that *good works* are *meritorious*. *Secondly*, as *it* signifieth to obtain from GOD by *promise*, according as *He* out of *His infinite bounty* hath seen fit to *bestow*, and *thus Merit* and *Reward* are *relatives*, so that as the *reward* is of *grace*, the *merit* is of *grace* *also*: and in *this sense* the *Fathers commonly* use the word *merit*, *particularly Augustin*, *who* saith "when "GOD doth crown our *merits*, He crowneth no-

thing

"thing, but His own *gifts*. Where *he* plainly acknowledgeth *merit* of *grace*. Now it is certain, that the *Lord* promiseth a *reward* to *good works*, *which* showeth that there is a *dignity*, *value* or *worthiness in them*, though not *equall* to the *reward* of *eternall life*; yet *such* as it pleaseth GOD to take notice of. So as it is a suitable thing according to *His infinit bounty* to *reward* them so *liberally*, the *Apostle* saith, 1. *Pet.* 3. 4. *a meek and quiet Spirit is in the sight of God of great price*; therefor it hath a *real dignity worth* and *value in it*, *which* is of *GOD* and *not* of us: so that we can not think so *meanly* and *basely* of that *Righteousness* and *holiness* which the *Spirit of* GOD *worketh in us*, as *those* called *Calvinists* or *Presbyterians* doe, *who* affirm that the *best righteousness* or *holiness* that is *wrought in any* of the *Saints*, by the *Spirit* of GOD is *defiled* and as a *menstruous garment*, yea is such, as for the *same*, GOD might *justly abhore us*. We cannot but abhore *such unclean* and *anti-christian doctrin*, tending to *lessen* the *esteem* and *love* of *righteousness* among men. The *Apostle* maketh mention of the *Faith*, *Love* and *patience* of the *Thessalonians*, as *a manifest tocken* (or demonstration) *of the righteous judgment of GOD, that they may be counted worthy of the Kingdom of* GOD. 2. *Thes.* 1. 5. And said the *Lord* by *His Servant Iohn*, unto *those* of *Sardis*, *who hade not defiled their garments*, *they should walk with Him in white*, *for they are worthy*. *Rev.* 3. 4. these *Scriptures* shew a *dignity* or *merit* in *good works*, not in the *first sense*; but in the *second*. Now

if

if any *Papists* hold *merit* in the *first sense*, we deny *them* in *this*, as much as any *Protestants* doe; yet that *Protestants* [and some of *greatest fame*] did hold *merit* in some sense, is evident both out of *Melancton*, and *Bucer*. *Melancton in his common places* sayeth expressly, " That *good works* in the *Re-* " *conciled*, seeing they please GOD through *faith* " [or the *Mediator*] merit *spirituall rewards* and " *corporall* both in this life and after this *life*. And *Bucer* [as he is cited by *Cassander*, *consult. cap. de Merit.*] *contra Abrincenses*, sayeth thus. " As " we acknowledge *faith it self* the *fountain* of *good* " *works* and *merits*, to be the *free gifts* of GOD: so " also we confess, that *both* the *works* and *merits*, " are the *free gifts* of GOD *&c.* And of this *same mind* are we, with *these men* whom *I. M. himself* and *his Brethren* own to be *Protestants* of *great note*. And with *them*, and all *true Protestants* we doe join against the *Popish merit*, either of *congruity* without the *Grace* of GOD, or of *condignity* with and by the *Grace* of GOD, as *condignity* doth signifie an *equality* betwixt *merit* and *reward*, as *some Papists* hold, though contradicted by *others*, but when *Papists* contradict *one another*, *one side* must hold the *truth* at least in words; but that is not [to speak *properly*] a *Popish doctrin*.

I. SECT. VI.

SECT. VI.
Concerning the Apocryphall-Books.

THe *Fifth Instance* adduced by *I. M.* is, *that Apocryphall Books are of equall authority with other Scripturs. He* meaneth *those* judged by *him*, and *his Brethren* to be *Apocryphall*. For the *question* is what *Books* are *Apocryphall* and *what not*, also what *Apocryphall* is in *his sense*. If by *Apocryphall he* meane, *writt* and *not* from *any measure* of the *inspiration* of the Spirit of *GOD*. Surely we cannot *conclude* that *all these books* called by *him* so, are *Apocryphall*, seing as to *some* of *them* we find the *testimony* of the *Spirit* of *Truth in our hearts*, to answer to *many precious*, *Heavenly* and *divin sayings* contained in *them*, which is as a *seal in us*, that *they* have proceeded from a *measure* of the *true* Spirit ; yet as to all *these books*, or *sayings* contained in *them* we doe not *so* affirme, And I belive *I. M.* cannot prove out of *any* of our *Friends books*, *that all these books commonly called Apocryphall*, *and the sayings contained in them are of equall authority with the Scripturs*: however if *they* hade done so it proveth not, that *they* hold a *Popish doctrin*, becaus *Papists* and *they* hold *their judgment* concerning *them* on *different accounts*, [which according to *I. M. his own rule* is sufficient to make that a *Heresy* in the *one* and not in the *other*] The

Papists

Papiſts on the *account* of the *authority* of the *Church*, [that is to ſay] the *authority* of *ſome Popes*, or *Popiſh councills*; But the *Quakers* on the *account* of the *inward teſtimony* of the Spirit of *GOD in their hearts*, whereby the *ſpirituall ear* tryeth *words*, whether having proceeded from *GOD*, or *not*, as the *Mouth* taſteth *meat*, [as the *Scripture ſaith.*] So that *this* may be *retorted* as a *Popiſh doctrin* on *I. M.* and *his Brethren*, *who* agree with *Papiſts*, in denying that the *inward evidence* and *teſtimony* of the *Spirit* of *GOD in mens hearts*, is the *principall rule* and *touchſton*, whereby to judge of *words* and *writtings*, whether *they* be of *GOD*, or *not*. Again ſeeing the *Papiſts* are divided among *themſelves*, and *contradict one another*, touching the *authority* of *thoſe books*: *ſome* of *them* holding *that they are of equall authority with the Scripturs*, *others* denying *it*, and *placing them in an inferior degree*. We have the *ſame advantage* to reflect *Popiſh doctrin* upon *him*, as *he* hath upon us, if *we* did hold, that either *ſome* or *all* of *them* are of *equal authority* with the *Scripturs*, which yet I know not, if *I. M.* can prove out of any *writtings* of a *Quaker* [ſo called.]

If perhaps *I. M.* ſhall *Object* that our Freind *SAMUEL FISHER* (*that faithful ſervant of the Lord*) *in His Book* Intituled RUSTICUS AD ACADEMICOS, *Or*, THE RUSTICKS *ALARM* TO THE RABBIES *&c.* (*which* was writ about *ſixteen yeares* agoe; but never as yet *Replyed unto* by *any*:) doth affirm that *Some* of *thoſe books* (*commonly called Apocryphall*) are ἀπόκρυφοι or have pro-

ceeded from *Men divinely inspired*, and are of a *divin Inspiration* and *Authority*. To *this I* answere *First*, *SAMUEL FISHER* doth not affirm, that *all these books* [esteemed by *I. M.* and *his Brethren* to be *Apocryphall*] *are divinely inspired*; but that *some of them* [such as] *First*, the wisdom of *Solomon*; *Secondly*, the Wisdom of *Jesus* the Son of *Sirach* (called *Ecclesiasticus*.) *Thirdly*, the *Epistle* of *Jeremiah*, *which he* wrote to *those who* were to goe Captive to *Babylon* &c. *Fourthly*, the *Fourth Book* of *Esdras* [or the *Second* as it stands usualy in the *Old English Protestant Bibles*,] *which books* (and especially this *last* of *Esdras* which gives so clear a testimony unto *Christ* as in Chap. 13.) are denyed by unbelieving *Jewes* to be of *divin inspiration* with *whom I. M.* and *his Brethren* are in *this matter* to be classed together, who deny *them* also. *Secondly*, albeit *SAMUEL FISHER* affirmeth, that *these* afore mentioned *books*, were writt by men *divinely inspired*; yet *he* doth not affirm, that *they* are of *equall authority* with the *Scriptures* [as *I. M.* fally chargeth us ;] for *writtings* may be from *divin inspiration*, and yet *some* of *them* of *greater authority* then *others*, as proceeding from a greater measure of the *Spirit*: however if *I. M.* have any *convincing reasons* why *these books* aforesaid are not of a *divin originall*, let *him* produce *them*. Now that some *principall* and *famous men* among the *Papists* doe place *these books* [commonly called *Apocryphall*] in an *inferiour degree* to the *Scriptures*, *Cajetanus* doth plainly show, in *his Annotations upon*

Cassander

Cassander his consult. that both *Cajetan*, and *Bellarmin*, who were *Cardinalls*, did hold *them* to be placed in an *inferiour degree*. And also, that KING IAMES the *sixth* did approve the *same*.

But let me ask *I. M. one question* or *two First*, doth *he* think it a matter of *faith* that *these books* are not *equall* to *Scripture*? If *he* doth, I ask *Secondly*. By *what rule* of *faith*, *he* doth *know*, or can *prove*, that *they* are not *equall* to *Scripture*? The *Scripture it self* can be no *rule* in the *case*, seeing *no place* in *all the Scripture* saith *any thing* of *these books*, not indeed of the *number* of the *books* of the Scripture. If *he* say there are found in *them contradictions* to the *Scripture*. I answere, if it were *so* in *some* of *them*; yet I suppose *he* will not say in *all*. If *he* say, *they* want that χαρακτηρ (or *character*,) which the *Scriptures* have, I ask again, By *what rule* doth *he* know this, that they want that χαρακτηρ, seeing the *Scripture* doth not say, they want *it*, and seeing possibly *some* may as strongly affirm that *they* have *it*: *Who* shall be *judge* in the case? Moreover we have this *just retortion* of *Popery* to reflect upon *I. M.* and *his Brethren*, that *both Papists* and *they*, have set up *such a determined number* of *books* (though differing among *themselves*, as to the number of the *Old Testament*; yet agreeing in one as to the number of the *New*) which closeth up the *Canon*, whereby they have *both* of *them* limited the GOD of *Glory Himself*, both from bringing to *light* what *other books* have been writ, that may be of *equall authority* with the *Scriptures*,

such

such as, the *Prophecy* of *Enoch* mentioned *Jude* 14. the *Epistle* which *Paul* wrote to the *Corinthians*, *not to company with fornicators*, mentioned in the *first* of these *Epistles* which are extant, 1. *Cor.* 5. 9. and *diverse other books* which are mentioned in the *Scripturs* not now to be found, although it is possible *they* may be found; yet if they were found, by *their principle*, *they* are to be rejected as not being in the *Canon* received. As also *they* have limited GOD from *moving* or *inspiring* any men, [in any age of the world *to come*,] to writ *any book* or *books*, that may be of *equal authority* with the *Scripturs*. For which *bold* and *presumptuous alleadgeance*, neither *Papists* nor *they* have the least solid ground. *Finally*, there are *some writtings* that *both Papists* and *they* reject, as not having *Scripture authority*, *which* yet we find no just cause to reject, such as the 151. *Psalm* that is in the *Septuagint*, and *Paul his Epistle* to the *Laodiceans* which are both extant to *this day* wherein nothing is to be seen unsuitable either to *other Scripturs*, or unto that *spirit* that gave them forth. And if *you* say, they want the κριτήριον which the *Scripturs* have, I suppose it will be as hard for *I. M*, and *his Brethren*, to evince by any evidence, that *such books* have, or have not the *true* κριτήριον, as it is for any *Quaker* to evince *by* any evidence that he hath the *Spirit* of *GOD*, this I say, not as denying but that the *Scripturs* have a *Secondary* κριτήριον known unto *them*, who know the *primary* of the *Spirit* *in their hearts*; but seeing our *Opposers* require of us, to show, or evidence unto

them

them, some infallible κριτήριον, that we have the *Spirit* of GOD, I would have *I. M.* to know, that the same difficulty recurreth as to the κριτήριον of the *Scripturs*, it being a thing which cannot be shown or made to appear by *any evidence* unto the *carnal mind*, which yet is evident unto the *Spirituall*. And indeed as the *Scripturs* have their κριτήριον, which convinceth that *they* are of *GOD*, so all the *Children* of *GOD* have *their* κριτήριον also, [who are as a *living book* or *Epistle of Christ*] which convinceth that *both* they are of *GOD*, and have the *Spirit* of GOD, and this is a sufficient demonstration, unto *them* that are *Spiritually minded*. And here onely I shall mind *I. M.* how the *Protestants themselves* are not agreed upon the number of the *Canonicall books*. The *Lutherians* at this day rejecting *some*, (which the *Calvinists* receive,) such as the *Epistle of James*, the *second* and *third Epistles of Iohn*, and *the book of the Revelation* by *some*: yea *Luther* calls *James Epistle*, a STRAWY EPISTLE. And if *he* had charged it as a *Popish principle* on the *Calvinists*, that with *Papists*, they hold *Iames Epistle* to be *Canonicall*, I suppose *I. M.* would not for *this* have rejected it, although *Papists* at this day doe own it to be *Canonicall* with *him*.

However this Advertisment I give to the *Reader*, that seeing the *books* (*commonly called Apocryphall*) are controverted by *some*, to have that *sufficient authority*; Yet in all matters of debate betwixt our *Opposers* and us, we shall not urge *their authority* upon any who doe not receive *them*; but are willing to

wave

wave them; and keep to *those books* of *Scripture*, acknowledged by *them*, wherein we have *sufficient testimonies* to all the *Principles of Truth*, maintained by us, and *furniture enough* by the *help* of our GOD, to resist and oppose the *contrary*.

It is worth the observing, that not *only* both *Papists* among *themselves*, and *Protestants* among *themselves*, have been divided about the *number* of the *Canonicall books*, as what *books* be *Canonicall*, and what *not*; but even the *Fathers* (so called,) and the *Councills* who did *Canonise them*, have *differed* greatly also. *Eusebius in his Ecclesiastick History lib. 3. cap. 22.* writeth *exceeding uncertainely* concerning *divers* of the *books* of the *New Testament* [such as] the *Epistle of Iames*, The *Second Epistle of Peter*, *the second and third Epistles of Iohn*, *The Revelation of Iohn*, as being received by *some* as *Authentick*, and gainsaid by *others*. The *Councill of Laodicea*, (*which* was the *first councill* I read of, that did determine the *Canon* of the *books* of *Scripture*,) as it omitteth, or passeth by, as not *Authentick*, all these *books* [*commonly called Apocrypha*] so it also omitteth the *Revelation of Iohn*. But the *third Councill of Carthage*, *which* sat not long after, when *Augustin* was present, doth put into the *canon* both the *booke of the Revelation*, and *most* of these *books* (*commonly called Apocrypha*) yea *Augustin himself lib. 2. de Doctrina Christiana. cap. 8.* Among the *other books* of the *Old Testament* numbereth *Tobias*, *Hester*, *Iudith*, *and two books of the Maccabees*, *and two of Esdras*, and the book of Wisdom,

doth, and *Ecclesiasticus*, concluding thus, "In these *fourty and four books*, the *authority* of the *Old Testament* is determined. Now if to hold *some* of *these books equall to Scripture* be a *Popish doctrin* then *Augustin himself* did hold *Popish doctrin in this very thing*: And yet I suppose *I. M.* doth not think that *Augustin* was a *downright Papist*, for *all this*. But if this prove not *Augustin* to be a *Papist* how will it prove us the people called *Quakers* to be *Papists*? he must either *assoilzie* us, or *condemne Augustin*, in the case.

SECT. VII.

Where the alleadged agreement, as if the efficacy of Grace, depended upon Mans FREE-WILL, *is considered and answered.*

THe Sixt *instance* of *Popish doctrin* charged by *I. M.* on the people called *Quakers* is, *that the efficacy of Grace depends on Mans free will*. I suppose this is but a *consequence* of *I. M.* his making upon the *doctrin* or *principle* of *Universall Grace* maintained by the *Quakers*. As for my self, I never heard it, nor read it, maintained by any of these people, *that the efficacy of grace depends on mans free will*. And I doe altogether deny, that it is a

 consequence

consequence lawfully deduceable by *any principles* of *sound reason* from the *doctrin* of *Universall grace* as maintained by us. For we deny that there is any *free-will in man*, to any thing that is *truly good*, and *acceptable* in the sight of *GOD*, but what is of the *grace of GOD*. The will of man is *servum arbitrium*, [as *Luther* called it,) and not *liberum arbitrium*, in respect of any obedience acceptable unto *GOD*, that is to say, servil and bound over unto *Satan*, and captivated by *him*; but as the *grace* of *GOD* doth make *it free*: and that all men *at times* have *some measure* of a *freedom of will*, by the *grace* of *GOD* we doe with *holy boldneſs* affirm, conform *both* to the *Scriptures teſtimony*, † and the conſent of the *greateſt part of Antiquity* if not *of all generally*, as both *Veſtius* [a learned *Antiquary*,] *in his Pelagian Hiſtory*, and *Grotius in his diſquiſition of the Pelagian Dogma's* doe ſhow at great length. " By the viſitations of which *Grace* of GOD upon the ſouls of all men, at *certain times* and *ſeaſons*, the *priſon door* is *opened* unto *all* who are in *captivity*, (as all men are in the unconverted ſtate) and the arm of *GOD'S-Salvation* is ſtretched forth unto *them*, yea it toucheth *them*, and by *its touches* infuſeth into *them ſome meaſure* of ability, whereby the ſoul is put into a capacity to *convert* and *turn* unto GOD, that ſo it may become *Light* in the LORD, which was darkneſs, according to which *Auguſtin* ſayeth expreſly *lib. Annot. in Jol.*

† *Ioh.* 1. 9. *Rom.* 5. 18. 2. *Tit.* 10. 11. *and many other places.*

nit, In voluntate enim cujusque est, utrum tenebræ sit, an lux &c. It is in the *will* of every man, whether he be *darkneß* or *light*; but when *he* is *darkneß it* is in *himself*, [that is,] by his sins, which are *his own*. But when he is *light*, *he* is not *it* in *himself*; but *in the LORD*.

Now seeing we doe expresly hold, and believe it as a *most certaine truth*, that all *free-will in man*, unto any good thing acceptable unto GOD, hath a *most absolut and necessary dependance* upon the *grace* of GOD, and the *efficacy thereof*, we cannot in any *justice* of reasone, be thought to affirme, *that the efficacy of grace depends on mans free-will*; seeing a *mutuall dependency* implyeth a *manifest contradiction*. I conceive that *I. M.* draweth *his consequence* from *this*, that we say *the Grace of* GOD *many times worketh so gently upon the souls and hearts of men that they may resist it, and so put a stop in the way of their Conversion*; therefore *he* concluderh according to our *principle*, *the efficacy of grace depends on mans free-will*. But *this consequence* I deny, for although a man may resist the *Spirit of grace*, and so put a stop, (*some* have named *it* so, *ponere obicem*) to *their conversion*; yet the *Grace of GOD* hath *its efficacy* still of *its* own *nature*, and loseth nothing of *its vertue* thereby; yea it hath its due effect upon *these who* resist *it*, as to *Conversion*, [namely] to render *them* without excuse, and be against *them*, a just ground of *their* condemnation, as *Christ* said, *Iohn* 3. 19. *This is the condemnation that Light is come into the World*.

Nor is the intent of GOD frustrated thereby; but *sufficiently answered*; for GODS *intention* was only, that the *Grace of* GOD should convert *them*, who doe not resist *it*, and be a just ground of *condemnation* against *those* who doe resist, and reject *it*. Moreover, the *same consequence* may be drawne against *I. M. himself* and *his Brethren* by way of *retorsion*, seeing the *Grace* of GOD may be resisted, in order to *Perfection*, as indeed it is, according unto *their principle*, as according unto ours, it may be in order to *Conversion*. We say *men* may hinder their *conversion*, by resisting the *Spirit* of *Grace*, *they* say *men* hinder their *perfection* by resisting the *Spirit* of *Grace*, for certainly *he* is a *perfect man*, and in a *sinless state*, who maketh no resistance unto the *Spirit* of GOD *in him*; but in all things yeeldeth unto *it*, and complyeth fully *therewith*. Now if resisting in the *one sense* infers that the *efficacy of Grace depends on mans free-will*, resisting in the *other sense* will infer the *same* also, seeing it is the *will* of man that resisteth in *both*, and if *it* doth not infer in the *one*, neither doth *it* in the *other*.

But if *I. M.* alleadge that the *doctrin it self of Universall Grace and Free-will in all men, by vertue of that Grace be a Popish doctrin*, I altogether deny it, though *Papists* seem *in words* to affirm *it*, as they doe *many other Christian truths*, which are not *Popish doctrins*; for *their* holding *them* in *unrighteousnesse*, that being a *Popish doctrin* (according to my *former definition* (that *I. M.* I conceive will not deny) which is maintained generally by *Papists*, and is repugnant unto the *Scripture*, to *which* I

may add, [as I ſuppoſe with *I. M. his conſent*] and unto the *teſtimony* of *Antiquity* in the *pureſt times*, (before that *Baſtard Religion of Popery* was *born* into the *World*,) eſpecially the *three* or *foure firſt Centuries*.

Now that this *doctrin* of *Univerſall* Grace, and *Free-will in all men*, by reaſon of this *grace*, or any other *principle* affirmed by us, held in *common*, as it may ſeem, by *thoſe* (called *Papiſts*) and us, is neither *repugnant* unto the *Scripture teſtimony*, or the *moſt generall teſtimony* of *Antiquity* in the *pureſt times*; but on the contrary *moſt agreeable thereunto*, I offer my ſelf by the *Grace* and *help* of GOD, to defend againſt the ſaid *I. M.* or *any* of *his Brethren*. who will undertake it for *him*, either in *word* or *writ*, as *they* pleaſe. And indeed that the *doctrin* of *Free-will* unto *good in all men*, was taught by *Juſtin Martyr*, (*one of the moſt Authentick of the Fathers* in the *primitive times*) is confeſſed by *Abraham Scultetus* a *Calviniſt*, in his *Medulla Theologia Patrum*, alſo that *he* did hold, that *men* might *merit*, or *live worthy of* GOD, which *he* imputeth to *him* as *his Errors*. Again he blameth *Athenagoras* another of the *Fathers* in the *pureſt times*, for the matter of *free-will*: So doth he *Tatianus*, *Ireneus*, *Theophilus*, *Clemens Alexandrinus*, and thoſe two *Theophilus* and *Clemens Alexandrinus*, *he* blameth *both* for the *doctrin* of *free-will*, and *juſtification* by *works*, alſo *he* blameth *Clemens Alexandrinus* for the *doctrin* of *perfection*. *He* blameth *Tertullian both* for the *doctrin* of *free-will* and for the *merit* of *good-works*.

good-works. Moreover *he* blameth *Cyprian* about the matter of *free-will, justification* by *works,* and *merit:* Also *he* blameth *Lactantius* for holding *justification* by *works* and *merit,* and *perfection.* But these *doctrins* are not the *more erroneous* [taken in the *sound sense* of *those writters, who* were neither *Pelagians,* nor *Papists*] because a *Calvinist* so judgeth of *them,* through *prejudice,* (as *clashing* with *his narrow spirit* and *principles*] however *this* is certain *both* out of *this writter,* [*whose* fidelity I suppose *I. M.* doth not suspect in *his citations,*] and also out of *these Fathers their own writers, most* of *whom,* I have searched, upon *these maters,* and doe find that in the *mater* of *Universall grace, Free-will, Justification, Merit* in a *sound* and *sober sense,* and *Perfection,* they goe *much along* with us, in *opposition* to our *Adversaries who* oppose us in *these things,* [*whose particular testimonies,*] as also of *others* in *after times* of the *most famous* of *those* called *Fathers* unto *those principles* of *Truth owned* by us, and *opposed* by *I. M.* and *his Brethren* in *due time,* [if *GOD* permitt] I may *make known,* and *intend so to doe,* for the *sake* of the *Simple,* that it may be seen, that our *Holy Religion* and *Faith,* (which they *reproachfully* call by the name of QUAKERISM,) is neither *Popery,* nor any *other Heresy,* but the *Truth* owned by the *Scripturs* and *most approved* of the *Ancient Writers* and *Fathers* [so called.] Now as touching the *aforesaid particulars* of *Free-will in all men,* by the *Grace* of *GOD, Justification* by *works, Merit, Perfection,* I propose *this alternative:* that seeing the *Fathers*

held

held *these doctrins*, as *Scultetus* and *Others* acknowledge, it will follow, that either *they* are not *Popish errors*, or that *Popish errors* were *maintained* by the *Fathers* in the *first three Centuries*. If *I. M.* grant the *first he* cleareth the *Quakers*, as to *these things*. If he grant the *second*, *he* contradicteth *himself*, *who* did undertake to *defend* the *principles* owned by *him*, "to be *conform* to the *Fathers* in *that time*, and the *contrary repugnant thereunto*.

Before I pass from this *Sixt Instance* or *Head* of *Popish doctrin*, I cannot omitt to take notice how *handsomely*, (or rather *unhandsomely*) *I. M.* in his *Roma Mendax goeth about* to evade that charge of *Novelty* concerning *free-will* imputed unto *him*, and *these* of *his way*; the *Papist* chargeth *him* as denying *free-will*, since the *fall* of *Adam*, he answereth *he* and *they* of *his way* doe not deny *free-will*. But *this answere* of *I. M.* is a *faint evasion*, the charge as to the *intent* of *it*, is, *whether there be in all men in the fall, a free-will to convert and turn unto GOD by any grace given by GOD*. If the *Papist* did not so word *his* charge, *I. M.* hath taken the *advantage* of *his failure* and *oversight*; but I would willingly know, what *I. M.* doth or will *answere* to this charge. That *he* and *his Brethren* doe indeed deny *any free-will in any unconverted Men by any Grace of* GOD *given them, to convert and turn to* GOD, this I charge upon *I. M.* and *his Brethren* as a *novelty* repugnant both to *Scripture*, and *Antiquity* in the *purest times*: that *he* affirmeth *men* have *free-will* to *evil*, in a *naturall state*, doth *no way* bring

bring *him* of. For the *question* is not whether there be in *man* a *free-will* to *evil*; but unto *good*, whereby it is *possible* for *him* to *convert*, by any *grace* of GOD given *him*. Like unto *this* is *his other evasion* about *merit*, *he* is brought to confess that *some* of the *Fathers* in the *three first Centuries* did use the word *merit*, but in an *innocent sense*. Very well then, why may not *some Others* use it in ane *innocent sense* also. Why doth *he* accuse the *People* called *Quakers*, for using the word *merit*, seeing *he* saith *himself* that *it* hath ane *innocent sense*, and also that the *Protestant Churches* have not abhored from [*or rejected*] the word *merit*? where can *he* prove out of the *Quakers books*, that either *they* hold *merit* of *good works ratione operis*, or, *ratione operis & pacti*, as having a *meritorious condignity* in *them* unto *Eternall life*, as *many* of the *Papists* teach? When *he accuseth* the *Quakers* for holding *that good works are meritorious*, may I not *justly* say unto *him*, as *he* sayeth unto the *Papist*, *pag.* 290. Ought *he* not to have told what *he* meant by *merit* of *good works*. I shall conclude this *Head* with a *just* and *equall retorsion* of *this* very matter of *free-will* upon *I. M.* and *his brethren*, *who* confess that a *famous party* of the *Popish Church*, doth oppose the *doctrin* of *free-will in all men unto good*, and *these* are *Dominicans*, *Thomists* and *Iansenists pag.* 289. Well then, and doth not *I. M.* oppose the *same*? so that if *one sort* of *Papists* (to witt) the *Iesuits* seem to *aggree* with us in the *matter* of *free-will* (although I could easily show *very materiall dif-*

ferences

ferences betwixt *them* and us in *this very particular*.] Here are *three great sorts* or *tribes* of *Papists*, who doe *really agree* with *I. M.* and *he* with *them* in the *contrary doctrin*.

SECT. VIII.

Where the alleadged Agreement about the Apostacy of the Saints, *is considered and examined.*

THe *Seventh Instance* of *Popish doctrin* charged on the *Quakers* is, *that reall Saints may totally apostatize*. To *this* I answere, if by *reall Saints he* meaneth *those* who are come to a *confirmed state* and *condition* in *holines*, so as to have obtained the *Election*, and are the *Elect* of *God in the strict sense*, I say *none* of *these* can *totaly fall away*, or *Apostatize*; and that *this state* is attainable *in time*, and is *attained unto* by *many* we doe *affirme*, and if *Papists* deny *any such state* as *attainable* in *this life*, we *oppose them*; but if *he* mean, that *men* may *fall away* from *some true* and *reall beginnings* of *Sanctification*, who as yet are not come to the *state* of the *Elect* in *Christ Jesus*, (in the *Fore-knowledge* of GOD before the World began) *this* is *so farr* from being a *Popish doctrin*, that it is a *truth* conforme

both to the Scripturs Testimony, † and the Fathers [so called,] as also unto the most famous of Protestant Writters. The Augustan Confession set out by as famous Protestants, as any he can name doth expresly condemn it, as an Anabaptisti error, that they who are once justified cannot lose the Holy Spirit. And Melanction in many places, in his loc. com. doth affirm, "That men may commit such gross sins as whereby "they may expell the Holy Spirit, after having "once received him. Augustin sayeth expresly lib. de correctione & gratia, "That some love God, and "yet doe not persevere in that Good unto the end. And in his book de bono perseverantiæ cap. 8. he saith "of two that are holy, why perseverance is given to "the one, and is not given to the other, the judg-"ments of GOD are the more inscrutable. Prosper ad septimum sayeth, "That of the regenerat in "CHRIST IESUS, some having left the Faith, "and holy manners doe apostatize from GOD. Cyprian, Epistola ad Gratianum, "The disciplin "departing, the Grace of the LORD departed "also. Many other testimonies could be cited for the same; but that I intend brevity at present.

† Luke 8. 13. Rom. 11. 19, 20. Hebr. 10. 29. 1. Pet. 2. 18. Jude 4. 5, 6.

SECT. IX.

SECT. IX.

Where the alleadged Agreement about Indwelling--Concupiſcence *is conſidered and anſwered.*

THe *Eight* and *Laſt Inſtance* of *Popiſh doctrin* charged on us, is, *that indwelling concupiſcence is not our ſin, untill we conſent to the luſts thereof.* To this I anſwere, that *this principle* as *he* doth repreſent *it*, I know not, that *it* is owned by *any Quaker*. We doe *indeed* ſay, that the *ſeed* of *ſin*, is not imputed unto *them* for *ſin*, *who* doe not obey *it*, nor conſent unto *it*, even as the *ſeed* of *Grace* and *righteouſneſs* that is in wicked men, is not imputed unto *them* for *righteouſneſs*, becauſe *they* doe not obey *it*; but if this *ſeed* of *concupiſcence indwell* in *any*, *it* becometh *ſin* unto *them*; ſeeing it is *impoſſible* but *they* who give *it* a *dwelling in them* muſt alſo give *obedience* unto *it*; but *it* may be in *them*, in whom *it* doth not *indwell*; for *indwelling* ſignifieth *Union*, and *kindly reception*. *Caſſander* doth ſhow, that *Auguſtin* openly ſayeth, *Aug. exp. ad Gal.* "That "*concupiſcence* in the *Regenerat* is not *ſin* when not "*conſented* unto, which yet elſewhere *he* calleth *ſin*. And that the *controverſie* in this *particular* is

rather about *Name* then *thing*. *Conſult. ſuper Articulum ſecundum.* It is *certain* that the *Regenerate* may, and doe find *at times* a *temptation* in the *fleſh*, or *fleſhly part*, unto *that* which is *evil*: which *temptation*, or *inclination*, (or *however it* be called,) is an *evil thing*, and *inclineth* to *evil*, yea to *ſin*, and in that *reſpect* by a *metonymie* may be called *ſin it ſelf*, but that *it* maketh the *ſoul guilty* of *death*, without *its own conſent*, is *no where* to be found in *Scripture*. It is ſaid, *The ſoul that ſinneth it ſhall die. Ezek.* 18. 4. Now to *ſin* importeth a *conſent* of the *will*, *which* being wanting *both* in the *Regenerat*, and *alſo* in *Infants*, it is *unreaſonable*, as *well* as *contrary* to *Scripture*, that *it* doth *infer* any *reall guiltineſs*, where *it* is not in the *leaſt conſented unto*. I remember what *Bernard* ſayeth of *it*, *Non nocet ſenſus, ubi deſit conſenſus.* The *ſenſe* of *it*, hurteth not, (*viz.* to bring on *guiltineſs*) where the *conſent* is wanting. Now if *it* were *their ſin*, it would certainly *hurt*. The *ſame Caſſander* ſhoweth a *form* of *agreement* among *divers Proteſtants* and *Papiſts*, how that the *Materiale* of *it*, doth remain in the *Regenerated*, (that is to ſay) a *certain evil*, or *infirmity*, or *weakneſs*; but that the *Formale* of *it* is *removed*, *which Formale* is the *guiltineſs* of *it*, (to wit) which it had before. This *Eight* and *Laſt Inſtance* may be juſtly alſo retorted upon *I. M.* and *his Brethren*, who teach, "That by reaſon of this "*Principle* in *Infants*, they doe all come into the "world *guilty* of *Eternall Damnation*, and that ma-"ny *Infants* doe really *periſh Eternally*, which is a

Popiſh

Popish doctrin, wherein they doe *both* agree, contrarie to the *Scripture*, which sayeth, *The soul that sinneth shall die*, Importing that the *soul* that doth not *actually sin* shall not *die*; which *Popish error*, *Zuinglius* did *manifestly impugne*. *De Baptismo*.

Having *thus passed* through all the *Eight Instances* alleadged by *I. M.* wherein he *chargeth* us as *guiltie* of *Popish doctrins*, I desire the *Reader* to take a *serious review* of *what* I have answered on *every particular head*, and *he* will *find* that upon *all* of *them* I have made *it manifest*, that *either* we doe *not* hold the *same doctrin* with *Papists*, or if *some papists* seem to hold the *same*, *others* of the *Papists* as *Numerous* and *sometimes more*, hold the *contradictory*, *wherein I. M.* and *his Brethren agreeth* with *them*. And *so* how the *same charge* is *more justly retorted* upon *himself* and *his Brethren*. And *Lastly*, that there is not *one principle* or *doctrin* held by us *wherein any* of the *Papists* seem to *aggree* with us, but we have *famous protestants*, whom *I. M.* doth acknowledge to be *Protestants*, *who therein* doe *aggree* with us *also*. And *therefore* if *any* of *these doctrins* can *prove* that *our religion* is but *Popery disguised*, it will *prove* as *effectually*, that the *religion* of *those protestants*, *who agree* with us in *all these things*, *is also* but *Popery disguised*; *which yet* I suppose *he* will be *loath* to *acknowledge*.

SECT. X.

SECT. X.

Where ſeverall other alleadged leſſer agreements in point of Practiſe, *and divers other* Calumnies *of that* kind, *are conſidered and examined.*

AS for *his Criminations page* 22.23. *that Quakers have ſo much indignation at theſe who goe under the name of* Puritans, *and ſo much correſpondence with* Romaniſts, *with whom before they could not converſe.* I anſwere, to the *Firſt*, as we love *all men*, ſo *thoſe* who are the *righteſt ſort* of *Puritans*, we have a *ſpeciall kindneſs* for: in whom the *true Puritanicall Spirit* is alive, by *which they* were ſeperated in *good meaſure* from the *dead* and *dry formalities* of the *worlds religion*, and alſo from *their profane cuſtoms*. And who will *narrowly* compare *them* and us, will find a *greater nearneſs* betwixt us, *then* is indeed betwixt us, and *any other people*, and although *they* differed from us, in *ſome* of *theſe principles* above mentioned; yet in *others*, more in number, *they* aggreed with us, and which is *moſt*, we have *more unity* with *their ſpirit*, then with the *ſpirit* of *any other people* in the

Nation,

Nation. But that *ſpirit* is *much loſt in thoſe dayes* a-mong *many* who bear that *name.*

As to the *Second*, for our Converſe with *Romaniſts*, I ſuppoſe it is not *greater* with *them*, then with *other people*, if the *Lord* hath delivered us from that *peeviſh* and *narrow humour* of *ſome Preſbyterians*, wherewith *ſome* of us hade been *deeply tinctured*; and *enlarged* our hearts with *true love*, both to *Papiſts* (ſo called) or *any others* differing from us, ſo as we can converſe with *them*, either about our *worldly lawfull occaſions*, or in order to be *inſtrumentall* unto *their conviction* and *better information.* We ought not to be *blamed*, providing we keep *free* of complying with *them* in *any ſinfull thing:* farr leſs ſhould *I. M.* blame us, who *himſelf* hath been known [as I am informed] to converſe with EXCOMUNICAT PAPISTS, ſo as to *eat* and *drink* with *ſome* of *them*, a thing repugnant unto the *diſciplin* of *their Church.* Again whereas *he* queriеth, *have not perſons gone under the character of Quakers in Brittain, who have been known to be profeſſed Prieſts, Moncks or Jeſuits in France and Italy.* This *inſinuatory* queſtion, may be *returned* with *another* of the *ſame nature*, have not *Papiſts*, if not *Prieſts*, *Moncks* or *Jeſuits* gone under the *character* of *Proteſtants*, *both* in *England* and *Scotland*; yea in *Aberdeen:* will *it* therefore follow, that the *Proteſtant religion* is but *Popery diſguiſed.* It is moſt certain that many *Papiſts* [ſo called] did *outwardly* conform to the *Proteſtant religion*, ſo farr as to goe to *their publick aſſemblies*, and

and be present at *their worship* as *seemingly* owning *it*, and yet *dissenting* from *it* in *their hearts*; for which, I have heard *they* have a *dispensation* from the *Pope*. And *some* of the *popish writters* have written against the *lawfulness* of *such a practise*, which showeth that *some* have done *it*: yea some in *Aberdeen* have been known to *doe so*, will *it* therefore follow, that *Protestants* in *Aberdeen* are but *disguised Papists*? And yet the *Case* is the *same*. He proceedeth to tell, *that he heard a* chief Quaker *confess before famous witnesses that one giving himself out for a* Quaker *in* Kinnabers *family, was discovered to be a* Popish Priest. I answere, if *it* had been *so*, (how the *thing* was whether *true* or *false* I have not had opportunity yet to *examin*,) it proveth no more that *Quakerism is Popery disguised*, then that because a *Hypocrite* doth give *himself* out to be a *true christian*, *Hypocrisie* is *true christianity disguised*. And if it be *true* as *I. M.* saith, that Romanists, *especially* Iesuits *can transform themselves into all shapes*, admitt then that some *Iesuit* doth transforme *himself* into the *shape* of *I. M. himself*, (or at least of *his religion*,) will it follow that *I. M.* is a *Iesuit* or a *Romanist* but *disguised* or *his religion Iesuitism*? but seeing *these* to *whom* that *popish priest* is alleadged to have given *himself* forth to be a *Quaker*, did discover *him*, what indeed *he* was, and so did not acknowledge *him* to be what *he* pretended. *This* showeth that *Quakerism* and Popery are not of so *near a relation*, far less *one thing*. If *he* could prove that *any Romanist*

Priest

Prieſt, *Monck*, or *Ieſuit* were received by *any* of the *Quakers*, as *one with them* in *Religion*, *whom yet they* did know to be *Romaniſts*, it would be *ſome preſumption*, but *he* is *ſo farr* to ſeek for a *proof* of *this*, that I ſuppoſe, *he* can not give *any one inſtance* that ever a *Quaker* received a *Romaniſt* as a *Quaker* even *unwittingly*; which yet if *he* could doe, could only prove the *Quaker* at that time, was in a *miſtake*, without any *reflexion* upon his *Religion*.

As to *his Inſtance* of *Propheteſſes* among the *Papiſts* ſuch as *Hildegardis*, *Katherin* of *Sens* and *Briget*, whom *he* compareth unto the WOMEN PREACHERS among the *Quakers*. The compariſon is *unequall*; ſeeing *prophecying* in that ſenſe, and *preaching* are *two* diſtinct things, we hear nothing of thoſe *Propheteſſes* preaching in *religious aſſemblies* of *Men* and *Women*; and ſeeing the *Proteſtants* commonly acknowledge, that *GOD* may in *thoſe dayes* give unto *men* the *knowledg* of things *to come* by a *Spirit* of *prophecy* as *he* hath done unto *ſome*: how is *I. M.* ſure, that it ſhall *never* be given unto *Women*, for *they* may be *Propheteſſes* by giving forth their *prophecies* in writt, although *they* ſpeak *nothing* in the *Church*. As for *Hildegardis*, *She* is acknowledged *both* by *Fox* in *his acts and mon*: and by *Brightman* in *his commentary on the Revelation* to have been a *Propheteſſe*, whoſe *prophecy* is brought in by *them* both as a *witneſs* againſt the *Papiſts*, eſpecially the *begging Fryars*. As for *Papiſts* allowing *Women* to *baptiſe*, it con-

cerns us *nothing*, who look upon SPRINKLING of INFANTS whether by *men*, or *women*, but as an *humane tradition*. And as to *Papesse Joan*, seeing *I. M.* by *his own confession* derives *his call* through *Rome*, *he* is *one* of *her Lineall Successors*, through *whom* it is conveyed to *him*. But have not there been *Women* among the *Presbyterians*, who have spoke in the *presence* of *many* both *men* and *women*, of *their experiences* of the *things* of *GOD*. I suppose *I. M.* may have heard of *Margaret Mitchelson* who *spoke* to the *admiration* of *many Hearers* at *Edenburgh*, as concerning *her experience* in the time of *Henry Rogue*, Preacher *there*, *who* is said to have *come* and *heard her himself*, and to have given *her* this *testimony* (being desired to *speak himself*) that *he was to be silent when his Master was speaking*, (meaning *Christ* in *that* Presbyterian *woman*.) There is a *relation* of *her speaches* going about from *hand* to *hand* among Professors at this day, and I my self have *heard* a *Presbyterian woman* speak in a *meeting* of Presbyterians, which were a *Church or convention* of *men* and *women*. Yet hath not *I. M.* in *such meetings*, and consequently in *assemblies* of *Churches*, invited *some women* to *speak* and *pray*, and *declared solemnly* (whether *he* did *it* meerly in *his ordinary customary way* of *Complementing*, that is best known to *himself*) that *it* was edified *thereby*. And if *some* of *those Women* formerly in *that respect* so much *applauded* by *I. M.* be of *those* that now open *their mouths* in the *Quakers meetings* how comes it now to *be* Popish and heretical,

more

more then in the *dayes of old* when *I. M.* did use to frequent the CHAMBER-CONVENTICLES, unless that *he* now hath forgotten *these*, because *fear* hath made them *out of fashion* with *him*. Besides that *Whores* to *this day* upon the *Stool of Repentance* (so called) *speak* in *your publick assemblies*.

And whereas it is *Objected* by *Some*, *That their Church doth not allow unto* Whores *Authoritative-teaching*. To *this* I answere, *First*, that at least *they* permit *them* to speak in the *Church*, and so by *their own principle*, *they* transgress the *words* of the *Apostle*, saying, *It is not permitted unto them to speak*. 1. *Cor.* 14. 34. And again, *I permit not a Woman to teach*, 1. *Tim.* 2. 12. *Secondly*, doe not *they* command and call *them* to speak, and therefore is not *their* call to speak or teach as much *authoritative* from the *Preachers*, as the *Preachers* call is from the *Pope*, seeing *none* of *them* pretend to the true authority of the inward call of GOD, which is by *IMMEDIAT REVELATION*.

Next, *he* falleth upon *Enthusiasm*, asking *what other grounds hath the Romish Infallible Iudge to walk upon*, *but Enthusiasms*, *and pretended Inspirations*. I answere, yes, *he* hath *another ground*, which the *Popish Doctors* much more *commonly* alleadge then any *Enthusiasm*, and *that* is, an *effective assistance* of the *Holy Ghost*, which is not any *objective immediat revelation*; but a *subjective illumination*, and this is also, the *very ground*, why a *Presbyterian* who esteems *himself a true Christian*, thinks *he* can not erre *fundamentally* in a *point* of

faith, (to wit) a *blind unknown assistance* of the *Spirit* pretended *both* by *Pope* and *Presbyterians*, without *immediat objective revelation*. I say a *blind unknown assistance*, because by *confession* of *both parties*, it is *meerly effective* and *not objective*, and so *Medium incognitum assentiendi*, an unknown midst of assenting, as *R. Barron* did call it. And whence have either *Prelaticall* or *Presbyterian Professors* borrowed this *deceitfull*, and *Antichristian-distinction* of an *effective illumination* of the *Spirit* of GOD, as *contradistinct* from an *objective*; yea *seperated* from *it*? But from the *Popish Doctors*: *Sacroboscus* a *Popish Doctor* useth the *same distinction* of *subjective* and *objective assistance*, *def. decret. Trident. pag.* 93. *and* 94. cited by *Jackson*, *third book of comment. on the Creed*. And this I may more *justly* charge upon *I. M.* and *his Brethren*, that *they* have learned this *deceitfull distinction* of *effective* and *objective illumination* from *Papists*, then *that* wherewith he chargeth us, as having *learned from Romanists to call the Scripturs a* dead Letter, *pag.* 71. For we do *no otherwise* call or esteem the *Scripturs a dead letter*, but as *it* is not *accompanied* with an *administration* of the *Spirit*, and in *this sense*, *Famous Protestants* have *affirmed* the *same*, as both *OEcolampadius*, and *Calvin*, yea and *Iohn Owen* in the *very same book*, of the *divine authority of the Scripturs*, doth *positively assert* the *same*, that the *Scripture* is a *dead letter*, where *it* is not accompanied with an *administration* of the *Spirit*, giving an instance in the *unbelieving Jewes*, which holdeth no

less

leſs in *unbelievers* profeſſing *Chriſtianity*,

Next whereas *he* alleadgeth *that the whole work of Quakers is to break the* Reformed *Churches*, I anſwere, if *it* were ſo *this* is but an *evaſion* as to that *Inſtance* of *affinity* that the *Quakers* have with *Papiſts*; ſeeing in *this* the *Quakers* rather agree with the *Puritans*, *both* whoſe *principle* it is, *that it is lawfull for* Perſons *to carry on a* Reformation, *without any* publick conſent, *or* allowance *of* thoſe *in* outward authority: *which ſort* of *Reformation* the *Author* of *Scolding no Scholarſhip*, calleth *Reformation by a privat ſpirit*: though what is done by the *Spirit* of *GOD* in *privat men*, is by a *publick* and *univerſall ſpirit*, ſuch as the *Spirit* of *GOD* is, nor doth *it* anſwere *it*, that *he* calleth the *Reformation* among the *Quakers* a *Deformation*; for beſides, that *he* but beggs the *queſtion* in that *he* cannot but know, that the *Papiſt* doth as much think, either the *Epiſcopall* or *Presbyterian* *Reformation* a *Deformation*, as *theſe* think that ours is *ſuch*. *Again*, ſeeing the doing *one* and the *ſame thing* on *different accounts* may be *good* in the *one* and *bad* in the *other*, according to *his rule above mentioned*: the *Papiſts deſigne* and ours, as in relation to *thoſe* he calls *Reformed Churches*, beeing as *farr different* as *North* from *South*, makes the *difference* to be ſo *wide*, ſeeing what *they* doe againſt *you*, is to bring *you back again* to the *groſſeſt part* of *Popery*: what we doe is but to *move you foreward*, that *you* may *leave behind* and *throw away thoſe too many* and *hurtfull relicts* of *Popiſh principles* and *practiſes*, which hinder *you*

from

from being a *truely* Reformed *Church* that ſo *you* may be indeed a *Reformed Church* and *People* unto *GOD*. And *ſo farr* as the *Reformed Churches* (ſo called) have *forſaken* any *Popiſh principles* and *practiſes whatſomever* in *that* we allow *them*, and have *unity* with all the *ſincere* and *upright in heart*, among *them*, *which* are but a *very few* in reſpect of the *great multitudes* of *profane* and *ſcandalous Perſons*: nor is it *any thing* of the *Work* of *GOD*, that *he* hath wrought *in any*, *whether* among *Papiſts* or *Proteſtants* (ſo called) that we ſeek to *break down*; but indeed to *cheriſh it*, and *build it up*; But it is the *work* of the *Enemie*, that our teſtimony is *againſt* and for the *breaking* of *it down*, where ever *it* appears, both in our ſelves and in *others*. *Finally*, whereas *he* ſaith *that we Romaniſe in denying the Scripturs to be the compleat and principall Rule of Faith*. I have *ſo ſufficiently* anſwered *it* above, that I need ſay *no more* here: *Only* for a *teſtimony* of our *agreement* with *true Proteſtants*, againſt all *Popiſh ſuperſtitions* and *traditions whatſomever*, this I affirm: that *whatever principle* or *practice* in *Religion* is *obtruded* by *Papiſts* or *any other*, upon the *account of tradition* that is not to be found *declared* and *witneſſed* to in the *Scripturs*, or can not by *ſound evidence* of *true reaſon* be deduced from the *Scripturs* is to be *rejected utterly*, and *denyed* by *every true Chriſtian*: which *principle* as it is *verbaly* owned by *many* Proteſtants, I wiſh it were as *really practiſed* among *them*, and *then* it ſhould be known how *cordialy* and *realy* we ſhould joyn with

with *them* in *all things* against the *common Enemie* of *true Reformation*. And as to *his charity* (or rather indeed the *defect* of it) wherewith *he* concludes *this matter* in expressing *himself jealous*, *that both Papists and Quakers could wish there were not Scripture in the World*. As it relates to us, I shall only *wish* that the *LORD* may forgive *him his hard thoughts* conceived against us without *any just ground*, and shall be *so farr* from *thinking so* of *him* or *any* of *his Brethren* that *they* could *wish* there were no *Scripture*, that I *really believe they* are *glade* that *it* is in the *World*. For either *they* have a *measure* of *sincerity*, and *who* have *this* will *love* the *Scripture* upon *this good principle*, or *they have not*, as indeed *too many* of *them*, as I suppose by *I. M. his own confession*, are of that *stamp*, *who* are but *mercenary* and *covetous men*, even whose *GOD* is *their belly*, and mind Earthly things, and yet *these* are glade to have the *Scripture*, not to conform *their* lives unto *them*; but to make a *trade* of *them*, *Caponantes Verbum Dei*, Making merchandise of the Word of GOD, as the *Apostle* declareth. 2. *Cor.* 2. 17.

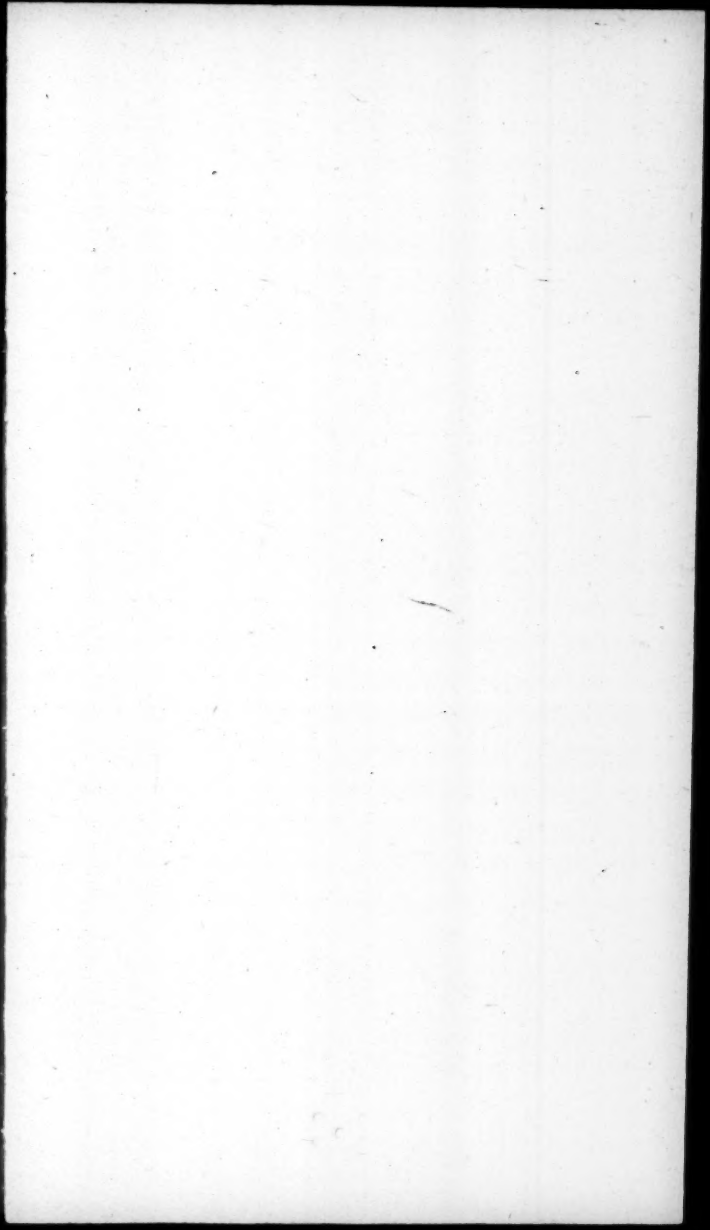
SECT. XI.

SECT. XI.

Wherein I. M. his acknowledgment *concerning the* Miniſteriall Succeſſion *through the* Church *of* Rome *is briefly conſidered, and the* Imputation *of* Popery *in* that reſpect, juſtly retorted *upon* him.

MAny other things I could have obſerved in *his book*, that might have been of *ſervice* to us, for our *Vindication*, and an occaſion further to clear the *Truth*, but we not being *ſo particularly* concerned in *them*, I have *purpoſely forborn*, intending briefneſs, alſo *his frequent naming* of us, and claſſing us with *Romaniſts*, *Papiſts*, *Ieſuits*, &c. with *his* many *bitter expreſſions*, and *inſinuations* I have waved, it being *chiefly* before me to anſwere *directly* to *thoſe particular charges* above mentioned. Only in the *Cloſe*, I cannot ommit *one thing*, and *that is*, *his openely and profeſſedly avowing* that *Ordination* conferred by *Antichriſtian Miniſters*, *ſuch as* the *Biſhops* and *Popes* of *Rome*, even ſuppoſing *them* to be the *Great Antichriſt*, may be and is valid, and that the *Ordination* of the *firſt Reformers* was ſuch. To *this* I have *ſome things* to ſay.

Firſt, If the *Pope* of *Rome his Ordination* and *Call* be



be valid, which *he* conferreth, and that the *Protestants* have *no other*, but *what* was at *first* received from *him* and *them* (to wit) *Popish Bishops*, then it may easily appear, whether *they* or we be most *a-kin* to the *Pope*, they owning expressly *his authority* (seeing *none* can confert *Ordination* but *who* hath *authority* so to doe) we *expressly* and *altogether rejecting* and *denying it*, as *meer usurpation*: surely *I. M.* and *his Brethren* may henceforth be ashamed to call us the *Popes Emissaries*, seeing we never *directly* nor *indirectly* owned *him*, or *his call*, and yet *so* in the *face* of the *World* to print *himself*, and *his Brethren*, to be indeed the *Popes Emissaries*; for *Emissarie* is *one* sent by the Pope as *he* confesseth *his Ordination*, *Call*, or *sending* to be, seeing *his* is derived by *them*, *who* had it *first* from the *Pope*. And if an *Emissarie* of the Pope, *he* is *also* an *Emissarie* of *Papesse Ioan*, *who* is in the *line* of *Papall succession* by *I. M. his confession*.

Secondly, it is a *very strange thing*, how a *Minister* of *Antichrist*, yea how *he*, who is *Antichrist himself*, the *Great Antichrist*, (as *I. M.* admitteth the supposition) can *make* or *ordain* a *true* and *lawfull Minister* of *Christ*. If *I. M.* can show us *any where* in *Scripture* that *Christ* conferred *this power* to *Antichrist*, we shall confess *him* to be a *Minister* of *Christ*; but till then *he* must *excuse* us to hold *him* as in *that respect* (at least) a *Minister* of *Antichrist*. But *I. M.* seems to *come of* with a *distinction he* gives *pag.* 379. (" *not in so farr as* Antichristian [*saith* " *he*] *but as retaining some of* Christs Goods:] *this*

distinction I fear will be found too *Metaphysicall*, and fitter for *men*, who have *Philosophicall Consciences*, (who can defend *any thing* by a *distinction*) then *men of plainnesse* and *simplicity*; but I ask *I.M.* how, or in *what relation* doth the Pope hold *some* of *Christs his Goods*, whether as *Christian* or *Antichristian*, if as *Antichristian* the *distinction* destroyeth *it self*, in making the *members* of the *distinction* to coincide, as to say the Pope not as *Antichristian*, holdeth *some* of *Christs Goods* and yet as *Antichristian* holdeth *some* of *Christs Goods*: this were to make *two contradictory propositions* both true *together*, which is *absurd*. But if *he* say, that the Pope as *Christian* holdeth *some* of *Christs Goods*, then it followeth that *he* is both *Christian* and *Antichristian* together, which is indeed as *neall an impossibility*, as for *one* and the *same man*, to be *both a man* and a *beast*, in a *strict* and *proper sence*: seeing *Christian* and *Antichristian* differ really *as much as man* and *beast*; especially in the *sense acknowledged*, that the Pope is to *Antichristian*, that *he* is in the *Abstract*, the *Great Antichrist himself*: for to say, that *he* who is in the *least measure* a *true Christian*, can be the *Antichrist*, yea the *Great Antichrist* is to reconcile the *greatest contradictions*. As who would say *Whiteness* is *Blackness*, *Life* is *Death*. Nor doth it suffice to say, as a *thing* can be *partly white* and *partly black*, so the *Pope* may be *partly Christian* and *partly Antichristian*, for to be the *Great Antichrist* (as *I.M.* supposeth *him* to be in the *case* and I am sure *formerly* used really to judge *him so*) is to be *wholly Antichristian*, and not *partly*. Now

a *thing* cannot be *partly such*, and *wholly* the *contrary*. And besides *I. M* knoweth out of *his own School rules*, that the *Essences* of *things* are *indivisible*, and so cannot be *parted*, (as for *example*,) the *Essence* of a *Horse* is so *indivisible* that we cannot say, a *Horse* can be *partly* a *Horse*, and *partly* an *Ass*; for a *living creature* that is *generated* of a *Horse* and an *Ass*, is neither a *Horse* nor an *Ass*, but a *third kind*.

Thirdly, Moreover seeing *I. M.* affirmeth, that the *Roman Church* hath neither *doctrinall*, nor *personall succession*, *some* of the *Popes* having taken the *Chair* by *force*, *some* by *Fraud*, *some* by *Simony*, *some* by *Magicall Arts*. It is manifest then that *She* hath no *reall* and *lawfull succession* at all; but *meerly usurped*: even as if an *ordinary Thief* or *Robber*, should by *theft* or *violence*, *steal* or *rob* the *Rights* of any *civil Authority*, and *fraudulently* insert *his Name* to be KING: how can this *Usurper*, *who* hath no *lawfull Authority*, convey *it* down to *others*, and *here* let us see, if *I. M. his distinction* can doe any good. *He* conveyeth *it* down, not as a *Thief*, or a *Robber*, but as having the KING's-*Goods*. Ay but I ask, how *he* hath the KING's-*Goods*? it is by *stealing* of *them*, and consequently as a *Thief*, and yet according to the *distinction*, not as a *Thief*: so *both* as a *Thief*, and as no *Thief* which *is* a *contradiction*, and indeed it is so *impossible* to conceive that a *man* can be a *Thief*, and no *Thief*, that it is hard to conceive how *he* can be a *Thief* and an *Honest man* together. And seeing *some* have taken the *Popedom* by *Simony*, (as *One* well observeth) The *Pope* is the *Succes-*

ſor rather of *Simon Magus*, then of *Simon Peter* and *conſequently I. M.* *who* is the *Popes ſucceſſor*, by *his own confeſſion* muſt be the *ſucceſſor* of *Simon Magus* alſo. I deſire *him* not to be offended, for I call not *him* ſo, onely I tell *him* what I judge to follow from *his own aſſertion*, and indeed I am aſhamed, that *he* ſhould derive either *his own* or *any other* of the *Proteſtants call*, or *Ordination*, through ſo unclean a conduit as the *great Antichriſt*, and through *confeſſed Symoniacks*, *Magicians* and *Negro-mancers* yea through *Papeſſe Ioan*, a *vile Harlot*. Sure I am the *moſt famous* of the *Primitive Proteſtants* abhorred ſuch a thing, and if at any time *any* of *them* alleadged that *outward Ordination*, it was but ane Argument *ad hominem*, [as we uſe to ſay] by way of *Retortion* to ſtop the *Papiſts* mouths, *otherwiſe* acknowledging *their Call* to be *Extraordinary* and *Immediat*, as *Calvin*, *Beza*, *Sadeel*, *Fulk* and *many others*, And I believe *that diſtinction* of *quoad Subſtantiam*, and *quoad modum*, never came into *their* heads, for *they* hade no need of *it*, and *many* of the *Firſt* Reformers, without all queſtion hade no *owtward Ordination*, nor *call at all*; ſeeing *they* were not *All in Orders*, *who* were the *Firſt* Reformers, not ſo much as *Prieſts* but *Lay-men*, and beeing among the *firſt*, *they* could not be ordained by *Proteſtant Miniſters*, ſeeing *None* were to ordain *them*. But *Laſtly*, ſeeing *I. M.* doth hold that the *Church* of *Rome* doth *err Fundamentaly*, and did ſo before the *Reformation*, as in beeing guilty of *groſs Idolatry*, in *worſhipping* a *piece* of *bread* for

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the *true* GOD, beside *other Fundamentall Errors*; *he* cannot in reason hold *her* for a *true Church*; seeing a *Fundamentall error* destroyeth the *Nature* of a *true Church*, otherwise *he* may say, *The Turks* are a *true Church*. Now if *she* be not a *true Church*, *she* can not convey *Ordination*; because it is a thing *onely proper* to a *true Church*; for if a *false Church* can ordain, then the *Mahumetants* may ordain, or indeed the *most abominable People* in the World; seeing *they* are a *false Church* as well as *She*. But it seems for *all this I. M.* holds *her* to be a *true Church*, or at least a *Church truely*, if not *Vera*, yet *Vere*. Strange and *ridicolous distinctions*! as to say, not a *true Horse*, but *truely* a *Horse*, not *true Gold*, but *truely Gold*, not *true Fire*, but *truely Fire*. *Whoever* first invented *this distinction*, seemeth plainly not to have been in his *right wits*. For indeed *every thing* is *both true* and *truely* what it is, even a *Lyar* is *both truely* a *Lyar* and a *true one*, though *he* is not *moraly* a *true*, [that is to say] a *faithfull man*. But *his* reason is this, *Antichrist* sitteth in the *Temple* of *GOD*, therefore *Rome* where the *Pope* [*Antichrist*] sitteth is the *Temple* of *GOD*. To *this*, it is easie to answere. That it is *one thing* to be the *Temple* of *GOD*, *de jure*; *another thing*, *de facto*. I confess, *Rome* is the *Church* of *GOD de jure*, of right, and that in a *Speciall way*, as having been *formerly* a *true* and *faithfull Church* of *GOD*, and though *Antichrist* hath stept in, and taken *Usurpation*; yet the *Lord* loseth not *His right*, *She* is still *His de jure*, or

of

of right and ſo are the *other places*, where the *Goſpell* once flouriſhed, as *Jeruſalem* and *Alexandria* now over-run with *Paganiſm* or *Mahumetaniſm*, *all theſe places* are *as much* the *Temple* of *GOD*, as *Rome de jure*, and yet I ſuppoſe *I. M.* will not ſay that *de facto they* are the *Temple* of GOD; ſo that by an eaſie *Metonymie*, *Rome* may be called the *Temple of GOD*, *both* as to what *She* ſhould be, and as to what *She* once was, even as *Brittain*, was called the KING's *Dominions* and He KING of *Brittain* in the time of *His Exile*; becauſe it was *His* formerly and *His title to it* remained, yet *de facto* and *actually* it was in the *poſſeſſion* of an *Uſurper*. Nor will *this Argument* any more prove that *Rome* is *the Church* of *GOD*, then *thoſe* Pagans are the *Church* of GOD; becauſe *they* live in a *place*, where *once* the *Church* of GOD was. And indeed if we take *Antichriſt* more ſtrictly as *he* is a Spirit, *properly* the *Temple* where *he* ſits, is *Mans Heart*, *there* oppoſing the *Spirit* of *Chriſt*, under a *pretence* of being for *Chriſt*, and thus *every wicked man* under a *profeſſion* of *Chriſt*, hath *Antichriſt* ſitting in the *Temple* of GOD, (to wit) in *man*, *who* is *de jure* GODS *Temple*, but *de facto*, *Antichriſts Synagogue*: and in *ſome reſpect*, *every man* on Earth and *all men* though never *ſo wicked*, are the *Temple* of GOD, (that is to ſay,) *of Right*, but not *Actually* or *in Fact*; But more eſpecially, *they*, *who* have a *profeſſion* of *Chriſt*, and yet give way to *that* Spirit which oppoſeth *Him*, *they* are the *Temple* of GOD, not *really*, but *ſeemingly*, not *in truth*, but *in*

ſhow

shew, and that the *Scripture* sometimes is so to be understood [to wit] κατὰ δοξάν, or according to *opinion* or *appearance* only *I. M. himself* doth well allow. But tho we had the *Letter* of the *Bible* conveyed to us, by the *Popes* and *Church* of *Rome*, which yet may be *doubted*, the *case* is not alike as to *Ordination*. For I may take my *Fathers goods* from a *Thief*, seeing they are my *Fathers*, and *mine* by my *Father*; But if that *Thief* hade killed my *Father*, who was the *true* KING of the *Country*, and made *himself* the KING and offereth to make me a *Magistrat* under *him*, I am not to receive *it* from *him*; because *he* is not *de jure*, *one himself*, so that there is one *reason* or *manner* of *conveying Goods*, *another* of *conveying an Office*, seeing the *Goods* may be mine *antecedently* to the *conveying*, the *Office* only becomes mine in the *conveying*. We have a right to the *Scripture* immediatly of GOD, *who* hath given *it* us for our *profit* and *comfort*, and therefore *it* is ours *antecedently* to *all conveyance*. But to be *ordained* is not a *mans right* before, but in the *Act* it becometh *his*.

GEORGE KEITH.

Write at ABERDEEN *in* SCOTLAND, *in the Beginning of the* Sixth Moneth, 1675.

SECT. XII.

SECT. XII,
BY ANOTHER HAND.

Wherein we are further vindicated *from the* Imputation *of* Popery *unjustly cast upon us, and how much more truely* it *agreeth to our* Oppo-sers, *is evidenced by a* ſhort Ac-count *of* many weighty particu-lars, *wherein* they *agree with* Ro-maniſts *againſt us.*

I Suppoſe the *Reader* by the *peruſall* of the *Former Treatiſe* is ſufficiently informed and perſwa-ded *how much I. M.* and *his Brethren* have abuſ-ed us in caſting upon us the *Imputation* of *Popery*, and *how innocent* we are of *that charge*. But *their crime* is *ſo much the greater* that *they falſly charge* us of *that*, of *which*, *themſelves* are *highly guilty*, which *briefly* to demonſtrate for *Thy* further ſatis-faction is the *buſineſs* of *theſe two laſt Sections*. If we conſider the *principles* and *doctrins* of the *Romaniſts* and *thoſe* of *I. M.* and *his Brethren* and *thoſe* of the *Quakers*; there is no *man* of *reaſon* can deny, but that *they* aggree *Ten Times more* with the *Papiſts*, then doe the *Quakers*, as will *thus* eaſily appear.

First, The *Papiſts* and *I. M.* and *his Brethren*

agree

agree as to *their notions* and *distinctions* of *Trinity* and *Persons*: which the *Quakers* deny; who though they confess *Father*, *Son*, and *Spirit*, and *that these three are one*, (according to the Scripture;) yet deny the *School-mens uncertain notions* and *unscripturall*, *terms* of TRINITY and PERSONS so here the *Papists* and *I. M.* agree against the *Quakers*

Secondly, The *Papists* and *I. M.* and *his Brethren* agree in affirming *that* Infants *are really guiltie of* Adams *sin before they committ actually any of their own*, which the *Quakers* deny *they* are, untill *they* actually sin; though they acknowledge a *Seed* of *sin* in *Infants* conveyed unto *them* by reason of *Adams transgression*.

Thirdly, The *Papists* and *I. M.* and *his Brethren* agree in denying there is a *Saving*, *Evangelicall*, *Supernatural Light in all men*, by *which*, *they* may be saved without the *use* of *other outward means*, if GOD *necessarly* abstract *them* from *them*, *both affirming* that *such* as have not the *Scripture* or *some to preach* to *them* or *baptise them* &c must of necessity *perish*, unless the Lord make use of some extraordinary means. *All which* the *Quakers* deny, who though they believe the *Scripture* and *outward knowledge* of *CHRIST* to be *both very usefull* and *comfortable*, and *absolutly necessary* to be believed by *such* as *GOD* conveyeth it *to*; yet can not think *GOD so unmercifull* or *unjust* as to damne *those* for not believeing *that*, *which he* never affordeth *them* an occasion *to hear*, *who* if they *obey* and *follow* the LIGHT, (which is the *Gospel preached in them*,)

may come to be *ſaved*.

Fourthly, The *Papiſts* and *I. M.* agree in affirming that *humane learning* and *naturall parts* are *more Eſſentiall qualifications to Miniſters* and *Preachers* then the *Grace* of *GOD*, averring that *men* may be *true Miniſters* without the *Grace* of *GOD*, but not without the *other*, which the *Quakers* deny and condemne.

Fifthly, The *Papiſts* and *I. M.* agree in deryving the *power* of *their Miniſtry* by ane *outward ſucceſſion*, *which* together with the uſe of *outward ordination they* judge *ſufficient* to conſtitute a *Miniſter* though *he* want ane *inward call* from *GOD'S-Spirit* reckning *people* are obliedged to hear *him* and look upon *him* as a *Miniſter*, becauſe of this *outward formality* of *ordination*, without queſtioning *his inward call*. Whereas on the contrary *they* agree in affirming that whatever *inward call* from *GOD'S-Spirit* a *man* have, *he* ought not to be *heard* nor received as a *Preacher*, untill *he* obtaine this *outward approbation*. *All which* the *Quakers* deny as *Antichriſtian*.

Sixthly, The *Papiſts* and *I. M.* and *his Brethren* agree in affirming that the *Clergie* ought to be a *diſtinct ſort* of *Perſons* diſtnguiſhed from the reſt of the *people* by *their* BLACK COATS &c. So that it is not lawfull for *Honeſt Trades-men*, ſuch as was the *Apoſtles* to *preach*, *who* have not paſt *their* APPRENTICE-SHIP at the *Univerſity*, and there Learned the ART and TRADE of *Preaching*. But the *Quakers* ſay the *contrary*, believing *all* may

Prophecy

prophecy if moved *thereunto*, and that ane *honeſt trade* is no-wayes inconſiſtent with a *Goſpel Miniſter*.

Seventhly, The *Papiſts* and *I. M.* with *his Bretheren* agree in affirming that *Preachers* are not to wait to *ſpeak* as the *Spirit gives them utterance*; but ought to *ſtudy it* in *their Cloſets* before hand, and then when the BELL ringeth *repeat over* before the *people*, as the *School-boyes* doe their *Leſſons*, and the *Commedians their* parts upon the *ſtages*. But all this is denyed by the *Quakers*.

Eightly, The *Papiſts* and *I. M.* and *his Brethren* agree that *Miniſters* ought to have a SET-LIMITED-HIRE; and ought not to ſupply *their* wants with *their hands*, as did the *honeſt Apoſtle Paul*, but ſit *at eaſe* and *feed* of the *fat*, and cloath *themſelves* with the *fineſt* of the *woole*, and take from *ſuch* by *violence* and *pointing*, as cannot for *conſcience ſake* hear *them*, and ſo receive *none* of *their ſpirituals*. But all this the *Quakers* deny as *Antichriſtian*

Nynthly, The *Papiſts* and *I. M.* and *his preſent Prelatick Bretheren* (not his OLD PRESBYTERIAN and INDEPENDENT FREINDS) agree in affirming that *all Miniſters* are not *alike*; but that there ought to be DIOCESIAN BISHOPS over the *reſt*, whom *men* muſt call MY LORD. Which is denyed and condemned by the *Quakers* as *Antichriſtian*.

Tenthly, The *Papiſts* and *I. M.* and *his Brethren* agree, in affirming that *men* may, yea, and ought to *pray*, *preach* and *doe all other acts of worſhip*, when *they* pleaſe, whether *they* be *moved* and *influenced*

by GOD'S *Spirit* or *not*, which the *Quakers* deny as *will-worship* and *superstition*.

Eleventhly, The *Papists* and *I. M.* with *his Bretheren* agree, in affirming that *Water-Baptism* is the *Baptism* of *Christ*, and a *standing Ordinance* of the *Church* of *Christ*, *which* the *Quakers* deny.

Twelfthly, The *Papists* and *I. M.* with *his Bretheren* agree, in affirming that INFANT-SPRINKLING is an *Ordinance* of the *Gospell*, which the *Quakers* deny,

Thirteenthly, The *Papists* and *I. M.* and *his Bretheren* agree, in affirming that the *partaking* of the *visible* Signs of *Bread* and *Wine*, is a *Sacrament* or *Standing Ordinance* in the *Church* of *Christ*, Which the *Quakers* deny.

Fourteenthly, The *Papists* and *I. M.* and *his Bretheren* agree, that it is *lawfull* for *Christians* to *swear* which the *Quakers* according to the *expreß command* of *Christ*, doe deny.

Fifteenthly, The *Papists* and *I. M.* and *his Bretheren* agree, that it is *lawfull* for *Christians*, to *fight* and KILL ONE-ANOTHER in *fighting*, which the *Quakers* deny.

Sixteenthly, The *Papists* and *I. M.* and *his Bretheren* agree, in the *bloody Antichristian Tenet* of PERSECUTION, in affirming that the *Civil Magistrat* may *lawfully Kill*, *Banish*, *Imprison* and *pound men* for *their Opinions* in *matters* of *Worship* and *Doctrin*, *which Doctrin* the *Quakers* deny.

Seventeenthly, The *Papists* and *I. M.* with *his Bretheren* agree, in affirming it *lawfull* for *men* to *Kneel*,

Knell, *Bow*, and *take off their Hatts One to another*, and in the *use* of *vain Titles*, *Complements* and *Cringeings*, &c. *all which things* the *Quakers* deny.

Eighteenthly, The *Papists* and *I. M.* and *his Bretheren* agree, in asserting the lawfulness of *Gameing*, *Sporting*, *Playing*, and *all such other things*, as *Danceings*, *Singings*, *acting* of *Commedies*, *useing* of *Lace*, *Ribbands*, *plating the Hair*, and *such other kinde* of *Superfluities*, *all which* the *Quakers* deny.

I could have instanced *severall other particulars*, *some whereof* are in the *former part* of this *Treatise* included, but *this* may serve *abundantly* to prove the *matter in hand*: for since it cannot be denyed, but that I. M. and *his Bretheren* doe agree in *those before mentioned particulars*, and that *jointly* in opposition to the *Quakers*, *who* then can deny but that there is *more affinity* betwixt I. M. and the *Papists*, then betwixt the *Quakers* and *them*. And if I. M. and the *Papists* agree in *many more particulars*, and that *more weighty* against the *Quakers*, then *he himself* can alleadge the *Quakers* doe with *Papists* against *him*, then let the *Rational Reader* judge whether *he* had *any reason* to upbraid us with *affinity* with *Papists*, to *whom he* is *farr more near a kin*. As for his *Popish charges* against us, we have *vindicated* our selves from *them*, let *him* if *he* can clear *himself* from *these*, *he* is *here* charged with. If *he* confess the *agreement*, but affirm that both *he* and *Papists* are *right* in *these things*, and *we wrong* in denying *them*. However *this* will be

hence

hence *ſo farr apparent*, that *he* is more *one* with *Papiſts* then we, and therefore had *no reaſon* to *accuſe* us of *Popery*. But as to *theſe particulars*, both *I* and *ſome others* of my Bretheren have *already proven* how *they* and *Papiſts* doe in *theſe agreements* againſt us contradict both *Truth* and *Scripture*, and that in *ſeverall Books* already publiſhed, *which* lye at *their door* unanſwered.

SECT. XIII.

Containing the Concluſion *by way of* Epilogue; *wherein the* whole *is* briefly reſumed, *and the* falſneſs *of the* Accuſation, *as well as the* juſtneſs *of* our Retortion *clearly preſented to the* view *of the* Serious *and* Impartial-Reader.

THe *Summe* of *what* is *ſaid*, reſults *here*, that the *Quakers* doe *as much*, yea *more* then any *Proteſtants* deny *theſe Groſs*, *Abominable*, *Idolatrous* and *Superſtitious Popiſh Doctrins*, upon the occaſion *whereof* the *Reformation* firſt *tooke place*, and therefore in *no true reſpect* can be ſaid to return to *Popery*.

But

But upon the *contrary* the *principles*, *doctrins* and *practiſes* of the *Quakers*, are a *further ſtep* of *Reformation* from *Popery* in *many things* wherein *Proteſtants* adhere to *them*, *who* have only cut of *ſome* of the *groſſeſt branches* and *fruit*, that was *moſt obviously putrified*, but we *ſtrick* at the *very root* and *foundation* of *it*. The *root and ground* of *Popery*, and *all Apoſtacy* ſtanding *principaly* and *fundamentaly* in *this one thing*, (to wit) a *forſaking*, *neglecting*, *over-looking* and *deſpiſing* the *gift* of *GOD*, the *ſpirit* of *GOD*, the *inward Anointing*, *which* ſhould be the *conſtant immediat* and *only guide* of *Chriſtians*, as that whereby is ſignified *their daily dependence*, *relying* upon, and *truſting* to the *Lord* above, and beeing ruled by *him*, and a *ſetting up exalting* and *following mans own will*, *ſpirit* and *wiſdom*, as *he* ſtands in *his faln degenerat ſtate*; in *which great error* and *Apoſtacy*, *Papiſts*, and *Proteſtants* are *one* in the *root* and *ſpring*; however ſubdivided in the *branches* and *ſtreames*, as will appear by *this ſhort reſumption* of the *former particulars*

Firſt, in that *both* *Papiſts* and *Proteſtants* doe not derive the *ground* of *their knowledge* from the *inward immediat objective revelation* of *GOD'S Light* and *Spirit*, *manifeſting* to, and *revealing in them* the *things* of *His Kingdom*, as *all* the *holy men* of *GOD* ever did. But *all* the knowledge of *GOD*, *they* have, and *conſequently* the *very ground* and *foundation* of *their Faith* is built upon ane *externall teſtimony*, and is by *meer hear-ſay*, *tradition* and the *report* of *others*, and *not* by *any intuitive*, *in-*

infallible

infallible Knowledge in *themſelves*. So here the *teſtimony* of *man* is ſet above the *immediat witneſs* of *GOD*. But the *Quakers* doe the *contrary*.

Secondly, Beeing *ſtrangers* then to this *inward teſtimony*, *they* have invented in *their imagination ſeverall ſtrange* and *wild notions* of GOD, darkned and clouded the *clear knowledge* of *Him*, with *many heathniſh* and *barbarous terms*, *diſtinctions* and *nycities*, the uſeleſs fruit of *mans faln*, *carnal wiſdom*, *who* confeſs *themſelves* not led by GOD'S *ſpirit*. *Which terms* have no reſemblance to the *plain ſimple teſtimony* of *theſe good men*, *who* by the leadings of GOD'S *ſpirit* wrot the *Scripturs*, *which terms* as of a *Trinity* (a *word* not to be found in all the *Bible*) of *ſeperat diſtinct perſons*, the *Quakers* in oppoſition to *both* *Papiſts* and *Proteſtants* rejects, as beeing *ſuch* as are *neither* revealed in *them* by the *ſpirit*, nor teſtified of in the *Scripturs*.

Thirdly, The *Miniſtry both of* *Papiſts* and *Proteſtants* is a MAN-MADE-MINISTRY founded upon a *traditional ſucceſſion*, qualified by *natural* and *acquired parts*, performed by the *art* and *wiſdom* of *man*, to which they neither judge the *inward* and *immediat call* of GOD'S *Spirit*, nor the *aſſiſtance* and *influence* of *His Grace*, *a neceſſary qualification*. So here is *man* with *his faln natural wiſdom* ſet up and exalted, but the *Grace*, *Spirit* and *Power* of GOD deſpiſed, neglected, accounted at beſt but as an accidental and no eſſential qualification. But the Quakers doe the contrary.

Fourthly, The *Worſhip both* of *Papiſts* and *Proteſtants*

ſtants is a voluntary will-worſhip, ſtands in mans will and traditionall appointments of meats and drinks, diverſe waſhings and carnal obſervations, wherein conſiſts the ſubſtance of both their worſhips, which they go about at their own times, ſeaſons and in their own ſtrength not minding the Spirit of GOD, to act, move, lead or order them therein, nor judging its influence or aſſiſtance eſſential to the matter of their worſhip. So here they ſet up their own Idols, inventions, traditions, forms, ceremonies and obſervations above the ſpirit and power of GOD; but the Quakers *in oppoſition to both doe the contrarie.*

Fifthly, The Papiſts and Proteſtants are one in the ſame ſpirit of pride, vanity, luſt and envy, whereby they both are for fighting, ſwearing, perſecuting, and deſtroying each other about who ſhall be uppermoſt with their Idols and inventions and are both one in the ſuperfluous uſe of cringing complementing and bowing to each other, in abuſing and unneceſſarily uſing the creation in the ſuperfluous uſe of cloaths and meats, whilſt the Poor among both are ready to ſtarve in the fruitleſs and ſinfull uſe of games, ſports and invented recreations

in the generall abuſe of pretious time, and all the good creatures of GOD, beeing equally one in the love of the vain glory, pomp pride and vanity of this periſhing World. ſo here is the ſpirit of the world, the pride of life, the luſt of the fleſh &c. and man in his naturall wordly glory and liberty ſet up by both and the mortified, meek, ſelf-denyed life of Ieſus neglected. Whereas the Quakers *in oppoſition to both have witneſſed againſt thoſe things, and are in meaſure by the ſpirit of Ieſus, (which they follow as their guide) gathered into this life, for which the world and worldly literall Chriſtians both Papiſts and Proteſtants mock and deride them as the Phariſees did Chriſt their Lord and Maſter.*

And to conclude both Papiſt and Proteſtant religion (abſtracting from theſe generall notions of truth as they are aſſented to by all in words) and is nothing elſe, but the old corrupt firſt faln man with his notionall witt, working forming, inventing, and imagining in that earthl) carnal wiſdom about the things of God, as they were delivered by theſe good and holy men, that by the ſpirit of GOD wrot the Scriptures of truth, while they are alienated from the

ſpirit

ſpirit of life and power that theſe holy men lived in, and ſpake from, and therefore in the ſame wilde nature which is one both in Papiſts and Proteſtants becauſe their imaginations doe not jump, they are wrangling, contending, yea and ſometimes murdering one another. But the Quakers Religion in oppoſition to both, is not that which ſtands in mans-will, wiſdom, arts, and parts, as he is in his naturall, unregenerat ſtate, but in the ſpirit, power, light and wiſdom of GOD, which reveals and gives the knowledge of GOD, in and to man, and ſo purifies, ſanctifies, renues him, and makes him conform to the Image of GOD in the holy pure, meek, undefiled life of Ieſus, and alſo acts moves and leads them in his ſervice and worſhip, whereby he comes to know the things of GOD, and ſerve him, even as the holy prophets and apoſtles did not only in meer form and imitation; but in the ſame ſpirit, life and power with them.

I ſhall adde no more but that I hope none who will ſeriously read and conſider theſe things, unleſs they be either deplorably dark and ignorant, or deſperatly malicious and prejudicat; but will eaſily acknowledge that the Quakers differ

more widely and fundamentally from Papists, then any other sort of Protestants and therefore that a more Horrid Lye *can scarce be hatched then*, that Great One (*to wit*) that Quakerism is but Popery disguised.

ROBERT BARCLAY.

Certain QUERIES, concerning a CHRISTIANS-RULE.

Query First.

Whither is a living Rule, or that which lives not the best Rule? [*supposing they point at the same things both,*] *yet upon the account that the one is living, the other not, is not the living Rule to be preferred to the other not living? and whither is the Scripture a living Rule or the Spirit of Christ, yea or nay?*

Qu II *Whither is a rule that can be wrested, or a Rule that cannot be wrested, but is inviolable, unalterable, the best Rule? and whither may the Scripture be wrested? seeing* Peter *sayes, many doe wrest them unto their own destruction, or can the Spirit of Christ in his inward*

inward living and certain manifestation be wrested, yea or nay?

Qu. III. *Whither is a rule that a man may lose and be robbed of by outward violence or a Rule that cannot be losed by any outward violence the best rule? and whether the Scriptures may be losed by outward violence? or can the Spirit of Christ be losed by any outward violence yea or nay?*

Qu. IV. *Whither is a Rule that is manifest, evident and certain in it self, or a rule which is but evident, manifest and certain in and by anothers evidence, the best Rule? and whither the Scripture be evident, manifest and certain to any in themselves (without the illumination of the Spirit of Christ,) or is not the Spirit of Christ evident, manifest and certain in his own immediat operation, in the heart of a Christian, without any externall, or outward evidence whatsomever, being spiritually felt and tasted, yea or nay? and hade not many of the Saints a Rule, before Scripture was written? and did not such (viz Abel, Enoch, Noah) know certainly the Spirit of Christ in his own manifestation without the Scripturs, yea or nay?*

Qu. V. *Whither is a Rule that gives power and strength to obey whatever it commands, or a rule that does not so the best rule? and whither a rule that gives life, or a rule that kills be the best Rule? and doth not the spirit give power and strength to obey what it commands doth it not give life? but doth or can the Scripturs doe so? doth not the letter kill, yea or nay?*

Qu. VI.

Qu. VI. *Whither is a Rule that makes the commands of* GOD, *so farr from being grievous, that they are a delight unto the heart, and makes it become naturall to doe the will of* GOD, *yea meat and drink, so that the yoak of Christ becomes easie and his burden light, or a rule that hath not of it self this vertue, the best rule? and hath not the spirit of Christ in the heart of a Christian, this vertue of it self, or hath the Scripture this vertue of it self, yea or nay?*

Qu. VII. *Whither is that which makes nothing perfect, and is weak and unsufficient of it self or that which makes perfect and is strong and sufficient of it self the best rule? and whither of these is true, of the Scripturs, or of the Spirit, yea or nay?*

Qu. VIII. *Whither is the original of the Scripturs, or a transcription and translation of them the best rule? And is not the Spirit of Christ writting the law in the heart, the original of the Scripturs? and most not all under the new Covenant come to this, according to what is promised,* Ierem. 23. Heb. 8? *or is the* Hebrew *and* Greek *the first originall, yea or nay?*

Qu. IX. *Whither is the letter of the Scripture, which declares of the life and substance, which is Christ, the living and eternall Word, Spiritually in the Saints, or this life and substance declared by the Scripturs the best Rule? also, whither the law of God written in the heart by the Spirit of the living God, or the law writen in any outward book whatsomever with pen and ink, be the best rule, yea or nay?*

Qu. X. *Whither is that which can readily answere all occasions and conditions, and infallibly teach man his duty and his place in all cases, without burthening either the memory, or understanding, or going out for seeking counsell from any, or that which hath not these advantages the best Rule? and whither of these is true of the Spirit, or of the Scripturs, yea, or nay?*

Qu XI. *Whither that which is universally accorded upon by all sober, reasonable men, and hath been the Saints rule in all ages, and is the Angels Rule, and was* Adam's *Rule in* Paradise, *and shall be the Saints Rule for ever, be the best Rule, and whither this is the Spirit of Christ or the Scripturs, which many of the Saints never had in any outward book or sound, yea or nay?*

Qu. XII *Whither is Wisdom it self Goodness it self Righteousnes it self, Holiness it self, Love it self, Honesty, Vertue it self, an Inward, Living, Eternal* Principle *of all Good Actions, or any Outward Declaration of this the best* Rule, *and whither is this true of the* Spirit *of* Christ *or of the* Scriptures, *yea or nay?*

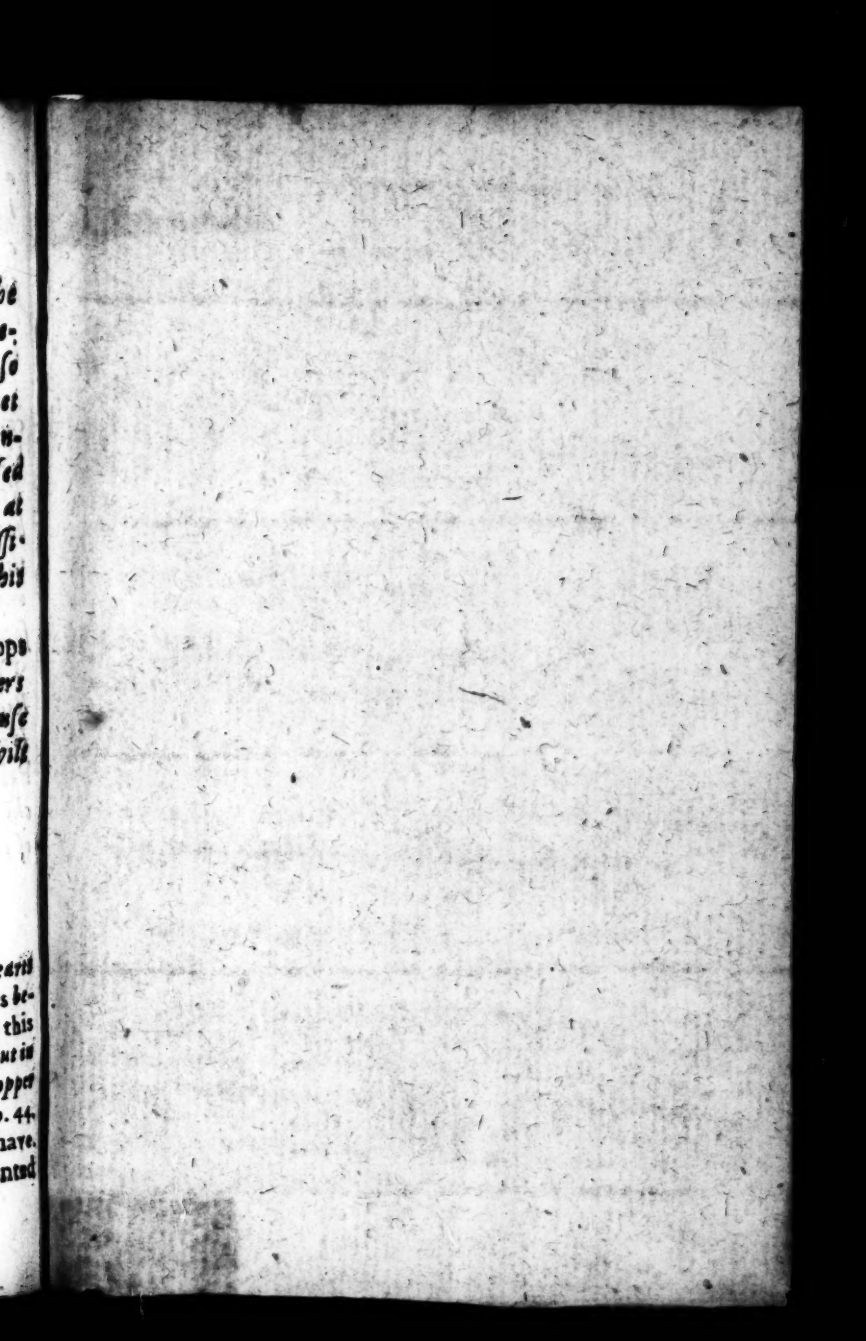
GEORGE KEITH.

THE END.

Freindly Reader,

Thou art desired to excuse the difference of the Printing in this last half sheet, from the rest; in respect our Adversaries *(who notwithstanding are so confident and clamorous in falsly accusing us, yet dread nothing more then that we be permitted to vindicat our selves, and detect their falshoods) caused surprise the one half of the preceeding half sheet at the* Press, *which put us to some trouble, and necessitat us to take another course, which hath hindred this from coming so soon to thy hands.*

As also, Thy Candor must excuse some false Stops Comma's *&c. and with thy pen correct some letters and Verball Errors, the most obstructive to the sense are here collected and amended, hoping thou wilt pass by the rest.*

ERRATA.

Page 11. *Line* 22. *Read* θεοδίδακτοι p. 14. l. 6. r. *hearts* p. 17. l. 11. r. *recede* p. 30 *l.* 5 *dele all these* 7. *lines begining thus*, and Richard Baxter, &c *and ending thus*, this censure, *these lines by the fault of the transcriber, were put in into the wrong place, which pag.* 51 *comoth in their own propper place.* p 32. l. 24 r *leasing* p 43 l. 10 r. satisfaction p. 44. 16. after *Iustification* adde *is comprehended*, p. 45. l. 18 r. have. *love* in it, p. 51. l. 10. r. LOOKING ibid. l. 17. r. accounted p. 57. l. 8. r. for p. 66. l. *ult.* r. *in Ieb fol.*